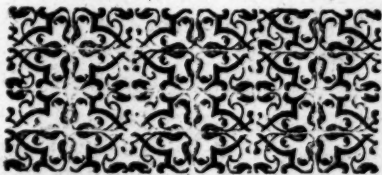


AN  
ÆTHIOPIAN  
Historie:

*Fyrst written in Greeke by Heliodorus, and* K  
translated into English, by T. V.

No lesse witty then pleasant : being newly corrected and  
*augmented, with diuers new additions*  
*by the same Author.*

Whereunto is also annexed the Argument of euery  
Booke in the beginning of the same,  
*for the better understanding*  
*of the Storie.*



Printed at London for William Cotton, and  
are so be sold at his shop, adioyning  
to Ludgate, 1606.

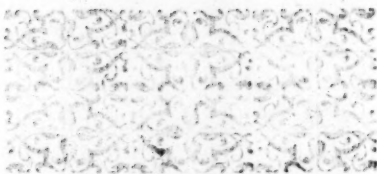


A N  
ETHIOPIAN  
History:


First written in Greek by Heliodorus, and  
translated into English by T. V.

Which, being now corrected and  
augmented, with almost new additions  
by the same Author,

Whereunto is also annexed the Apology of every  
Book in the History of the same,  
for the Benefit of the Reader.  
By the same Author.



Printed at London for William Conon, and  
are to be sold at his shop, adjoining  
to Long's, 1666.



To the Right honorable Edward  
Devere Lord Boulbecke, Earle of Oxford, Lord  
great Chamberlain of England, T. V. wisbeth long and  
blessed life, with much increase of  
*HONOR.*

**A**s they somewhat be more precise than I, (right  
honourable Earle) which would haue Noble-  
men, and such as beare sway and rule in the  
weale publike, to be in all manner of sciences great Ar-  
tistes, and altogether bookish: so do I farre dissent from  
them, that would haue them vnlitred, and flat idiots:  
for the bookish man busily attending his owne study, can  
not carefully enough tender the state. For such is the  
property of knowledge, that it breedeth a contempt of  
all other things in respect of it selfe. As for the igno-  
rant, it is most euident and plaine, that he can haue no  
manner of gouernaunce, or skill of regiment in his head.  
The Greekes in all manner of knowledge and learninge,  
did farre surmount the Romanes, but the Romanes in  
administring their state in warlike factes, and in com-  
monsense, were much their superiours: for the Greekes  
were wedded to their learning alone, the Romanes con-  
tent with a mediocritie, applyed themselues to greater  
thinges. I doe not denye, but that in many matters, I  
meane matters of learning, a noble man ought to haue  
a sight: but to be too much addicted that way, I thinke  
it is not good. Now of all knowledge fit for a noble gen-  
tleman,

54

A 3

## THE EPISTLE.

*elemen, I suppose the knowledge of Histories is moste  
 seeming. For furtheringe whereof, I haue Englished a  
 passage fine, and wittye Historie written in Greeke by  
 Heliodorus, and for right good cause consecrated the  
 same to your honourable Lordship. For such vertues be  
 in your honour, so haughty courage ioyned with greate  
 skill, such sufficiencie in learninge so good nature and  
 common sense, that in your honour is, I thinke, expres-  
 sed the right paterne of a noble Gentleman, which in  
 my head I haue conceiued, it nothing did dismay me, or  
 for that I was not knowne to your honour, neyther  
 may it seeme any rash attempt for that cause. For such  
 is the force of vertue, that she maketh vs to loue, not  
 onely our owne Countreymen by sighte vnknowne,  
 but also strangers, which by land and sea bee seuered  
 from vs. Therefore I beseech your honour fauourably to  
 accept this my small trauell in translating Heliodorus,  
 whom if I haue so well translated as he is worthy,  
 I am perswaded that your Honor will like very wel  
 of. Sure I am that of other translatours he hath bin de-  
 dicated to mighty kings and princes. Therefore accept my  
 good will (honorable Erle) and if opportunity shal serue  
 hereafter, there shall greater things appeare vnder your  
 honors name. Almighty God giue you increase of honor,  
 and keepe and defend you for euer and euer.*

Your Honors most humble to  
 comma nd,      Tho: Underdowme.



## To the Reader.

**T**ranslated (gentle Reader) not long ago, Heliodorus Aethiopian history, which after I had committed to Maister *Frauncis Collocke*, my friend, he caused the same to bee published: wherewith (though not well aduised) I was well contented, at that time: but now being by riper yeeres better aduised, I am at thy hand forced, to craue pardon of my boldnesse. I am not ignorant that the stationers shops are to full fraught with bookes of small price, whether you consider the quantitie of them, or otherwise the contentes of them, and that the losnesse of these our dayes rather requirerh graue exhortations to vertue, then wanton allurements to leudnesse, that it were meeter to publish notable examples of godly christian life, then the most honest (as I take this to be) historie of loue: yet, for as muche as this once set abroad, cannot be called backe, I thought it meete to make it as perfect as I could, and to reforme it from those so many horrible escapes, as both my absence which sicknesse procured, as also the vnskilful negligence, or vnskilfulnesse and negligence of the Corector or Printer, or both, haue filled it withall. For this cause haue I (though vnwilling) viewed it againe. If I shall commend the reading of it to any, I might finde other better to be commended. If I shall compare it with other of like argument, I thinke none commeth neere it. *Mort D'arthure*, *Arthur* of little Britaine, yea, and *Amadis* of Gaule. &c. account violent murder, or murder for no cause, manhood: and fornication and all vnlawful luste, friendly loue. This booke punisheth the faultes of euill doers, and rewardeth the well liuers. What a king is *Hydaspes*? What a patterne of

## TO THE READER

of a good prince? What happy successe had he? Contrariwise, what a lewde woman was *Asiatic*? What a patern of euill behauiour? What an euill ende had shee? Thus might I say of many other. But although gentle Reader I might well defend the edition of it with good reasones and many, yet had I rather excuse it. By this meanes I hope I shall best satisfie all, and least offende those whom I most desire to please, those I meane whose iudgements are soundest, and farthest from corruption. Fare-well: and God graunt that my labour be profitable to all, (for I feare not, but that it will be pleasant to many) and that none thereby take occasion of offence or dooinge amisse. What I haue done heerein, conference with the former edition wil declare. The notes in the margent wil well supply the want of a Table. Farewell.

## The author out of the Latine

### Translation.

**H**eliodorus Emesenus Sophista, the sonne of Theodosius, seemeth to be of y<sup>e</sup> same Philostratus maketh mention, calling him an Arabian, for that I suppose, those Countreyes are neare the one vnto the other. For Emesa (which is also called in the mappes Emesos) is a Citie of Phoenicia. And thus much may you gesse of the Author, both by that Philostratus hath written, and by the matter also declared so largely. For although the thinges contained in the History be altogether fained, yet are they by him made to agree verie pleasantly. In the stile is much exquisite diligence, yet doth it bring with it a certaine delightful oblation, vnited as is meet in such an argument, with singular mirth.


# T H E ÆTHIOPIAN

*hystory of Heliodorus.*

## THE FIRST BOOKE.

### *The Contents.*

Wherin is declared the taking of Theagines and Cariclia by Thyamis Captain of the thecues of Egypt, and howe they were brought into their cuntry, which is called the Pasture, where, in Thyamis his house, they sel acquainted with Cnemon a Græcian, who telleth an excellent tale of his estate. After this is declared the taking of Thyamis by Mitranes, and the burning of the Island, and this did Nausicles by a great summe of money, procure Mitranes, captaine of the watches to doe, because Thermutes one of Thyamis his men, had taken from him a louer of his, named Thisbe, which hee brought to Athens.

 S loone as the day appeared, and that the Sunne beganne to shine on the tops of the hills, men whose custome was to liue by rapine and violence, ranne to the top of a hil that stretched toward the mouth of Nylus, called Heracleor: where standing a while they viewed the sea vnderneath them, and when they had looked a good season a farre off into the same, and coulde see nothinge that might put them in hope of praye, they cast their eyes somewhat neare the shoare: where a shippe, tyed with Cables to the maine land, lay  
A at

## *The Aethiopian History*

at roade without sailers, & full fraughted, which thing, they who were a far off might easily coniecture: for the burden caused the shippe to drawe water within the boundes of the decke, but on the shore every place was full of men some quite dead, some halfe dead, some whose bodies yet panted, & plainly declared that they had bene a battell fought of late. But there could be seene no signes or tokens of any iust quarel, but they seemed to be an ill and unlucky banquet, and those that remained, obtained such end. For the tables were furnished with delicate dishes, some whereof lay in the hands of those that were slaine, being in stead of weapons to some of them in the bataile, so suddenly begunne. Other covered such as crept under them to hide their selues, as they thought. Besides, the cuppes were overthrotton, and fell out of the hands, either of them that drank, or those who had in stead of stones used them. For that sudden mischiefe wrought new deuises, and taught them in stead of weapons to vse their pots. Of those who lay there, one was wounded with an Axe, another was hurte with the shelles of fishes, whereof on the shore there was great plenty, another was all to cruised with a leuer, many burnt with fire, and the rest by diuers other meanes but most of all were slaine with arrows. To be briefe, God shewed a wonderfull sight in so short time, breuwing bloude with wine, ioyning bataile with banquetting, mingling indifferently slaughters with drinkings, and killing with quaffinges, providing such a sighte or the theemes of Egypt to gaze at. For they when they had given these things the lookinge on a good while from the hill, could not understand what that sight meante for asmuch as they sawe some slaine there. but the conquerours could they see no where, a manifest victory but no spoils taken away, a shippe without mariners only but as concerning other things vntouched, as if she had bene kept with a gar



garde of many men, and lay at roade in a safe harbour. But for all that they knew not what y thing meant, yet they had respect to their lurre and gaine.

When therefore they had determined that themselves were the victors, they drew nere vnto the same: and not being now far from the ship, and those that were slaine they saw a sight more perplexed then the rest a great deale. A maide indued with excellent beauty, which also might be supposed a goddesse, sat vppon a rocke who seemed not a little to bee grieved, with that present mischance, but for al that of excellent courage: shee had a garlande of laurell on her head, a quiver on her backe, and in her left hand a bowe, leaning vpon her thigh with her other hande, and looking downeward, without mouing of her head, beholding a certaine young man a good way off, the which was sore wounded, and seemed to lift vp himself, as if he had bin wakened out of a dead sleepe, almost of death it selfe: yet was he in this case of singular beauty, and for all y his cheeks were sprinkled with bloude, his whitenes did appear so much the more. He was constrained for griefe to close his eyes, yet caused he the maide to looke stedfastly vpo him, & these things must they needs see, because they saw her. But as soon as he cam to him selfe a little, he vttered these words very faintly. And art thou safe indeed my sweet hart, quoth he: or els hast thou with thy death by any mischance augmented this slaughter: thou canst not, no not by death be separated from me. But of the fruition of thy sight and thy life, doeth all mine estate depend. Yea in you (answered y maide) both my whole fortune consist whither I shall liue or die, and for this cause, you see (shewing a knife in her hand) this was hetherto ready, but only for your recouering was restrained. And as soone as shee had saide thus, she leapt from the stone, and they who were on the hill as wel for wonder, as also for the feare they

No strange sights make theues forget gaine.

The description of a comely maiden.



## The *Aethiopian History*

had, as if they had bene stricken with lightning, ran  
euery man to hide them in the bushes there beside. For  
the seemed to them a thing of greater price, and more  
heauenly, when she stood vp right, and her arrowes  
with the sudden mouing of her body, gaue a clache on  
her shoulders, her apparel wrought with gold glit-  
red against the Sunne, and her haire vnder her gar-  
lande, blown about with the winde, couered a great  
part of her back. The thēues were greatly afraide of  
these thinges, the rather for that they vnderstode not  
what that should meane which they saw. Some of the  
saide indēde that it was a Goddesse and Diana, other  
said it was Isis, which was honoured there: but some  
of them said it was some Prieste of the Gods, that re-  
plenished with diuine fury hath made the great slaugh-  
ter which there appeared, and thus euery mā gaue his  
verdict, because they knew not the truth. But she ha-  
stie running to the young man, embraced him, wept  
for sorrow, kissed him, wiped away his blood, and made  
pittifull mone, being very careful for his safety, which  
thing when the Asgyptians had sene, they turned their  
opinions: And as these, said they, the works of a God-  
desse: would a Goddesse kisse a dead man in such co-  
passion: they determined therfore with theselues, that  
it was best to take hart of grace, & go know what was  
the matter. When they had therfore encouraged  
each other a little, they ran downe, and found a maid  
busie in dressing the young mans woundes, and com-  
ming behinde her suddenly, stood still, and durst neither  
speake nor do any thing more for their liues.

When she heard the sound of somewhat about her, &  
their shadowes before her eyes, she lifted her selfe vp a  
little, and looked backe, but stopped againe straight, no  
whit abashed to see the thēues in harnesse, but applyed  
her self onely to bind by his woundes that lay before her.  
Such is the force of earnest desire and true loue, it de-  
spiseth

An euill life  
full of feare.  
A guilty con-  
science a con-  
tinual terror

of Heliodorus. Lib. 1 Fol. 3.

spiseth al outward chaunces, be they pleasant or other-  
wise, onely beholding that which it loueth, and there-  
about bestoweth all diligence and trauell. But when  
the thēues passed by, and stode before her, and seemed  
that they would enterprise somewhat, she lifted her self  
vp againe, and beholding them blacke coloured, & euill  
faoured, sayde: If you be the sprites of those who are  
slaine here, you trouble vs wrongfully, for most of you  
were slaine with your owne hands. As for vs, if we slue  
any, we did it but in our owne defence, to repell the  
violence which was proffered to my virginittie, but  
if you be men aline, it seemeth you are thēues, as maye

Death shend  
of all misery.

be deemed by the time you come in, you may doe vs a  
pleasure to ridde vs from these present miseries, and  
by death to finishe this our happie tragedie. Thus  
did shee sorrowfully lament, but they not understan-  
ding what she saide, left them there, accounting their  
owne infirmity, a sufficient guarde to keepe them, and  
hasted to the shippe, and brought out that which was  
in the same: euery man bearing out as much as hee  
coulde of gold, silver, precious stones and sylke, not re-  
garding other things whereof therein was great store.  
And when they thought, they had enough, and there  
was such plenty as might seeme to satiffie the thēues  
desire, laying the pray on the shore, fell to diuision of  
the same not according to the worth and value, of that  
they had, but contented themselves with equalitie of  
weight. As for the young man and the mayde, they  
would take order for them afterwarde. In the meane  
time another company of thēues, whereof two horse-  
men were captaines, came toward them: which thing  
as soone as those saw that had bene there before, not of  
courage to sturre against them, ranne away as fast as  
they could, without taking with them any parte of the  
pray, & they might giue their enemy no occasion to pur-  
sue them. For they were in number but ten, and those

## The *Æthiopian History*

who came vpon them, were thre times as many. And now was the maide a prisoner againe, but yet, not in durance at al. The robbers although they halted to the spoile: yet partly, because they knewe not what those thinges signified which they sawe, and partly also for feare stayed themselues a while, thinking that the former slaughter had bene made, by the thæues that had bene there before. But when they beheld the maide, though strangely, yet seemly appavelled, which despised those dangers that hanged ouer her hed, as though they had bene none, and altogetheer imploied her trauiel, to ease the yong mans wounds, and took his griefe as heauily as her owne sorrowe, they were not onely stricken with her beauty and hauytines of minde, but wonderfully moued with the comelines of the wounded mans person. Such was the samelines of his countenance, and talies of his stature, euen as he lay along afore them. For by this time was he a little amended, and his personage had recovered his olde handsonnes againe. At length after they had behelde them a good while, and he drew neare who was their maister, hee laide hand on the maide, and bad her arise and followe him. Shee, although she vnderstood not what he said, yet coniecturing what he willed her to doe, drew the yong man with her, otherwise she woulde not onely not depart from him, but pointing with a knife to her heart, threatned that she woulde kill her selfe, if they caried them not both together. Which thing, when the maister partly by her talke, but moze plainly by her gesture, vnderstood, hoping also to use his further help in great affaires if he might recover his helth againe, alighted himself from his horse, & commanded his harness bearer likewise so to doe, and set his prisoners on them, commanding the reste when they had gathered by the pray to followe them, himselfe like a lackie ranne by their side and stayed the vpriight, if by meanes of their

infir.

See the euent  
of a comely  
personage.

infirmities they were in danger to fall. Surely this deed was not without much glorie, for hee, who was their master, waited upon them, and he who took them prisoners, was content to serue them. Such is the appearance of very nobilitie, & the force of comelines, which can subdue the disposition of the eues, and bring under the wilde and sauage. When they had gone aboute a sirteene furlongs, by the Sea side, they turned down straight to the foot of the hill, and left the Sea on their right hand. And hauing gone ouer the top of the saide hill, they halted to a Pöle that laye on the other side thereof, the maner thereof was thus. The whole place is called the pasture of the Egyptians, about the which is a lowe valley, which receiveth certain exundations of Nylus, by meanes whereof it becommeth a pöle, and is in the midst very deepe, about the brimmes whereof are marishes, or fennes: for looke, as the shore is to the Sea, such is the fennes to euery great Pöle. In that place haue the theues of Egypt, how many soeuer they bee, their common wealth. And for as much as ther is but a litle land without the water, some liue in small cottages, other in boates, that they vse as wel for their house, as also for passage ouer the pöle. In these do their women serue them, and if needs require, be also brought to bedde. When a child is borne first, they let him suck his mothers milke a while; but after they feede him with fishes taken in the lake; and rested in the boate sunne. And when they perceiue that he be- ginnes to goe, they tie a corde about his legs, & suffer him but onely to go about the boate, teaching him euen at the first after a new fashon to goe by a haulter. And thus what rindeleby so euer is borne & bred in the pöle, accounteth the same his countrey, and a sufficient defence for the safetie of theues. And for that cause all such people come thether very fast, for they all doe vse the water in stead of a wall. Whereouer the great pléty

What true nobility can do.

The place & abode of the Egyptian robbers described, with the government and manner of life.

The education of their children.

## The Æthiopian History

How they be  
defended.

of reede that groweth there in the wozy ground, is in manner as good as a bulwark unto them. For by deuising many crooked & cumberous wayes, through which the passages to them by oft vse are very easie, but to o-  
ther hard, they haue made it as a sure defence, that by no sudden inuasion they may be endamaged. And thus much as touching the Lake, and those Roges that inhabit the same. About the sun setting commeth home their Captaine with all his retinue. When toke they the young couple from their hozes, and layd their pray aboꝛde certaine Boates, and the rest of the Robbers that taried at home, which was a great sort, ranne to meete the Captain from out of euery part of the fenne, and welcomed him as if he had bene their king. But when they considered the multitude of the spoiles that they had wonne, and sawe the beautie of the maide to be so heauenly a thing, they gessed that their companions had robbed some church, & that they had brought away the Priest of the Goddes, or rather the liuely picture of the Goddesse her self. And thus they coiectured by the maide, because they knewe not what had bene done. And therefore they gratulated their Captaine in heattie wise, for his valiant exploitte, and so brought him into his owne house, which was an Ilande, farre from the rest, separated to his onelie vse, and a few o-  
ther, who most commonlie vsed to kepe him company. Whither after he was brought, he commanded the o-  
ther to depart euerie man to his owne house, charging them the next day all to waite vppon him. Him selfe with a fewe other that taried with him, after they had made a short supper, deliuered the young folkes to the custodie of a Grecian, whom he had taken a few daies befoze, that he might be their interpreter, letting them haue a corner of his owne house, not far from his lodging, with commaundement, as well diligentlie to see to the wounded yong man, as curiously to looke to the  
maid,

The captains  
habitation.

maide, that she by no meanes should be annoyed. But he, what with his former trauel the day before and also with care of his present affaires, fell a sleepe. And when all was whist in the marish, and euerie man at rest, the maide tooke that occasion, and absence of men, to be a fit time, to lament and waile, and the rather for that in the night, shee coulde neither see or heare any thing, that might comforte her, but contrariwise moue her to sorrow: when therefore with her selfe secretly shee had wailed alone (for she was by the Captaines commaundement seperated from companie, and laid in a simple bedde) and wept verie bitterly. Apollo (said shee) howe much moze grieuous punishment dost thou take of vs then we haue deserued: Hast thou not bene sufficiently reuenged on vs, with that that is past: for as much as we are farre from our friendes and kinsfolkes, and that we were taken by Pyrates, and subiect to sundry dangers moze by Sea, but that nowe againe we must on the Lande fall into the handes of theues and robbers: beside, who knoweth whither any thing worse is like to light vpon vs: when wilt thou make an end: if in death, that shall be void of iniurie. Oh that death would like me well: but rather then any man should filthily knowe me, which Theagenes neuer did, trulye with a halter I would end my life, reseruing my selfe pure and chaste (as hitherto I haue done) euen vnto death, and thereby gaine a beautifull Epitaph for my singular virginity, and no iudge shall be so cruell as thou. While she spake thus, Theagenes willed her to be content, and saide: Mine owne deare heart and only ioye Cariclia, cease your mourning, I knowe you haue iust cause to complaine, but in your thus doing, you displease God a great deale moze then you thinke, neither haue we neede to prouoke God to wrath, but rather to pray, for that which is mightier, must with prayers, and not with accusation be appeased. You giue

Cariclia her  
pittifull complaint.

Cariclia her  
worthy chastitie.

Theagenes  
comforteth  
Cariclia.



## The Æthiopian History

me indeed good counsel (quoth he) but I pray you tell me how you fare: Better (said he) then I did yester night, since this yong mā trimmed my wounds, whereby the burning heat of them is wel cooled. Hea (qd. he) who had the charge to looke to the in the morning you shal see they shalbe in better case, for I wil prouide such an hearbe for you, y with thre oressings shal heale vp your wound. And this I haue proued true by experience, for if any that were vnder this captaine since I was taken prisoner, in any conflict hapned to be wounded, he neuer needed many daies to be cured. For y I am greatly moued with your estate, you need not maruell at al, for you seeme to be in as il case as I, & I haue the more compassion on you for that you be Grecians, because also I my self am a Grecian boyn. A Grecian, oh immortal god, cried they out sodainly for ioy, a Grecia indeed both in tongue and country. Hereafter we trust to haue some respite fro our mishaps. But what must we call you, saide Theagenes? Cnemon, answered he. Of what part of Greece said Theagenes? Of Athens answered he. And how came you here, said Theagenes? Peace I pray you (quoth he) & ask me that question no more, let vs leaue y to such as write tragedies, neither at this time would I gladly encrease your sorrows, by repeating mine, besides that, the night is so far spent, that the rest would not serue to tell you the same, and we haue great need to take rest, and sleepe after our great trauel. But when they wold not cease, but were still very instant to haue him tell y same, accompting it a great comfort, to heare any man haue as ill luck as they had themselves. Cnemon beganne in this sorte. My fathers name was Aristippus, hee was borne in Athens, one of the upper Senate, as rich as any commander in the Citie, he, after the decesse of my mother applied his minde to marrie againe, thinking it an unreasonable thing for me, his onely sonnes sake, still to be

Cnemon his  
excellēt tale.

be of an vncertaine and doubtfull mind. He doth ther-  
foze bzing home a little woman somewhat fine, but pas-  
sing malitious named Demeneta, as sone as shee was  
married, she reclaimed my father all to her own lute, &  
made him do what she list, enticing the olde man with  
her beauty, & was very curious in many other points,  
foz if any woman euer knew how to make a man mad  
of her, she was better skilled in that art, then any man  
would thinke, but especially when my father went  
fozth she would be sorrowfull, and run to him when  
he came home, and blame him much foz his long tar-  
rying, and not stick to tell him, that she woulde haue  
died, if he had tarried neuer so little longer: At euerie  
wozde woulde she imbrace him, and moist her kisses  
with teares, with which meanes my father was so be-  
witched that he neuer was wel, but whē he either had  
her in his armes, or els looked vpon her: aboue all o-  
ther, shee woulde haue mee in her sight, as if I hadde  
beene her owne sonne, by this meanes also makinge  
Aristippus to loue her the better. Sometimes wold she  
kisse me, oftentimes woulde she wish, that shee might  
pastime her selfe with me, wherewith I was wel cōtēt,  
mistrusting nothing lesse, then that shee went about,  
maruelling also that shee bare such a motherly affec-  
tion toward me. But when she came to me moze wan-  
tonly, and that her kisses were moze hote then besē-  
med an honest woman, & her countenance passed mo-  
desty. then many thinges caused mee to suspecte her,  
therefoze I conueied my selfe away, & woulde nothing  
regarde her faire wordes I will lette other thinges  
passe, which woulde be too long to tell, by what means  
she went about to winne mee, what profers she made,  
how sometime she would cal me her pretty boy, some-  
time her sweet heart, then her Voyze, after, her owne  
life, last of all to these her fair names, would she adde  
many enticements with special consideration what I

what meanes  
inconstant  
women vse  
to allure and  
also deceiue  
men.

His honest  
disposition



## The Æthiopian History

The Atheni-  
ans feast cal-  
led Quinqu-  
tria.

Demeneta  
inuenteth  
how to grieu  
Cnemon.

liked best : so that in graue affaires she would behaue  
her selfe like my mother, but if she list to dally, then  
would she manifestly declare her loue. At length such  
a chance befell, when Pallas high feast called Quinqu-  
tria was celebrated, on which the Atheniens were ac-  
customed to consecrate a shippe by lande, and I (for I  
was not then sixtene yeares olde) had sung the vsuall  
Hymne of her praise, and done other ceremonies, and  
rites due to her same, eue as I was attired in my robes,  
& my crown on my head, I came home, she, as soone as  
she espied me, was by and by distraught of her wittes  
and not able with policie to couer her loue any longer,  
but for very desire ranne to mee, and toke me in her  
armes, and sayde, Oh my young Hippolitus, and my  
deare Theseus ? In what case was I then thinke you,  
who euen now am ashamed to tell you the same. That  
night my father supped in the castell, and as it often  
happeneth in such company, and publique resort, he de-  
termined to lie there all night : that night she came to  
me, & strived to haue an vnlawful thing at my hand.  
But I with al my power withstood her, and regarded,  
neither her flattering wordes, nor faire promises, no,  
nor her threatnings : wherefore, fetching a sighe from  
the bottom of her hart, for that time departed, but w-  
in two nightes after, like a mischeuous queane shee  
sought all meanes possible to entrappe me, And firste  
of all, shee kept her bedde, and when my father came  
home, and asked her how she fared, made him answer,  
that she was sick, but when he was very importunat,  
and desirous to knowe what shee ailed : The goodlye  
young man (said shee) that loued me so well, Sonne to  
vs both, whom I (the G D D S know) loued a great  
deale better then you, when he perceiued by certain to-  
kens that I was greate with childe by you, whiche  
thing I concealed from you (vntill I knewe the cer-  
tainty my selfe) and wayting for your absence, when

I counselled him, as my manner was, and perswaded him to leaue haunting of Harlots, and too much drinking (which thinges I knew well enough, but would neuer tell you of them, least thereby I should incurre the cruell suspicion of a Stepmother with you) while I say, I talked with him of these thinges alone, no more but he and I, least he should be ashamed, I wil not tell the worst, for I am abashed so to doe, nor in what manner he reuiled both you and me, lastly spurned me on the belly, and this is the cause of my being in such case as ye see. As soon as he heard this, he said nothing, nor asked no questions, neither gaue me leaue to speake for my selfe, but being perswaded, that she, who loued me so well, would by no meanes helpe me, as soon as he found me in a certaine cozner of the house, buffeted me with his fistes, and calling his seruants together, scourged me with roddes, and would not suffer me to know (which all men do) why I was so cruelly beate. When his anger was coled, and he come againe vnto himselfe, I said to him, father, yet now at length I pray you tell me why I haue had so many stripes, where to he became worse incensed: Oh cleanly dissembler (said he) thou wouldst know thine own fault from mee, he went in againe to Demeneta, but she not yet content, deuised another trick against me. She had a maid called Thisbe, which could play well on the Virginalles, and was otherwise fair, and a very proper wench. Her she made a stale for me, & commanded her to loue me, & by and by she did so, and where she refused me, oftentimes attempting her before, now she allured me with countenance, beekes, and many other signes. Nowe was I somewhat proud, for that on a sudden I was become beautifull, and indeed one night, when she came to my bedde, thought no scozne to make her come, she liked her intertainment so well that she came againe, and continually haunted my bedde. At length, when I

Aristippus  
rider toward  
Cnemmon.

Womens  
fury dangerous

gaue

## The Æthiopian History

gaue her counsel to vse circumspectiō in this matter. & take haue y her mistresse found her not with me. Cnemon (said she) you seeme to be too simple, if you count it a dangerous matter. for me being a bonde maide bought with money, to be taken a bed with you what punishment thinke you her worthe, that possesse her selie a free womā and lawfully married hath a husband and yet plaieyth the nautipack? Peace (quoth I) I cannot belæue y. Pes (said she) if you wil, I will deliuer the adulterer to you, euen in the deede doinge. If you will so do (quoth I) you shall do me a pleasure. With all my heart (saide she) not only for your sake, who hath been intured by hir tofore, but for mine also, who for that she hath me in ielousie, am vled of hir very extremely: wherfore if thou be a man, apprehends him. I promised hir I would so do and she for y time went her way. About thre nights after she came, and waked me out of my sleep, & told me that an adulterer was come in, & that my father vpon occasion suddenly was gone into the countrey, and he according to y appointment was gone to bedde to Demeneta, therfore it was expedient for me to hast to bee reuenged, and put on my sward, that the knaue might not escape. I did so and taking my sward in my hand, followed those which carried a candle before, and went to the bed chamber. When I came neare the doore, and perceiued the glimmering of a candle through the siuers, and the doores lockt: Cerie angrie as I was, brake by the doores, and ranne in crying out, where is that same villaine, the worthe louer of this chaste Dame? Which when I had said, I came to the bed in minde to sea them both, but therewith my father, (O God) leapt out of the bedde, and falling on his knees before me, said my sonne haue pittie vpon thy father, spare his white haire, that hath brought thee vp. We haue done thee wrong indeede, yet not so great that there-

Cnemon de-  
ceiued by  
Thisbe.

therefore with death. thou shouldst be reuenged on me. Giue not so much to thy wrath. neither by thy fathers blood imbue thy hands. This with much more spak my father, humbly vpon his knees, desiring me to saue his life. But I, as I had bin strukē with a thunder bolt, stood still amazed, and looked round aboute after Thisby, who had I know not howe conueyed her selfe away, neither had one worde to say, neither coulde I tell what was best to do, and in this case my sword fell out of my hands, which Demeneta strait way caught vp, and my father then out of danger laid hands vpon me, and commanded me to be bound. Demeneta in the meane while many waies mouing, and setting him on, did I not tel you this before (cried she) that it was best to look to the pꝛincocks: which would no doubt if time serued attempt some what. I looked in her face, & perceived her mind well inough. And he answered, you told me in deed, but I beleened you not. And thus was I in bonds, and he would not giue me leane to tel him, how the matter was handled. As soon as it was day, he brought me bounde, as I was, before the people, and strewing ashes on his heade, said I brought not vnye my sonne (ye men of Athens) to see him come to this end, but trusting he would be a staffe to stay mine age vpon as sone as he was bozne, I brought him vp gentlemanlike, and set him to scholl, and when I had wel placed him among our kinnsfolkes, and witten him in the number of other young men, his equals and according to the lawes of this Citie, made him one of our Citizens: lastly I led not a very quiet life for his sake, he hath not only forgotten all these things, but also diuersly iniured me, & beaten this womā, who according to our lawe is my second wife. At length he came to me by night with a sword in his hand and was no further from being a parricide but that Fortune hindered him & by a sodaine feare, his sword fell out of his hand, I fled to

Cnemon  
bounde.

Demeneta  
stirreth vpe  
his father a-  
gainst him.

Aristip. his  
Oration a-  
gainst his son  
Cnemon.

## The Æthiopian History

The true picture of a step-mother

Few friends in extremitie

to you, and tel you thereof. And although by the Lawe I might with mine owne hand slea him, yet I would not: therfore remitt I my whole cause to your discreti- on, thinking that I shall do better, if I punish my son, rather by publike law: then priuate bloudshedde: and therewithall he wept, so did Demeneta also, and fained her selfe to be very sorrowfull for my mishappe, calling me an unhappy creature, as truely shee might, being in daunger to die before my naturall time, whom euil sprites had stirred against my parents. Not onely did she so much outwardly lament, as she testified by same with her teares, and as though her accusation had bin true, with weeping she confirmed the same. And when I craued licence to speak for my self, the scribe came to me, & propounded this strait question, whether I came to my father, or not, w<sup>th</sup> a sword in my hand, I did (qd. I) but I wil tel you how. Therewith euery man cryed out, & said, that I ought not to speak for my self: where- fore some iudged me worthy to be stoned to death, other to be hanged, & some to be cast headlong into a dunge- on. At this while that they were consulting of my pu- nishment, I cried out, oh my cruel stepmother, alas for my stepmothers sake, am I thus troubled, my stepmo- ther killeth me without iudgment, and many marked my words very wel, and began to suspect as it was in deed, but for al that at that time, could I not be heard, such was the tumult and noise of the people and when the voices were reckoned, those, who condemned me to die, were a thousand seauen hundred, whereof the one halfe would haue me stoned, the other caste into the dungeon, the other, of whome was about a thousand crediting somewhat the suspicion that they had concei- ued of my stepmother, gaue sentence that I shoulde be banished for euer, yet those preuailed, for although they were fewer then the whole number of the rest, yet for- asmuch as by other voices differed, seuerally compared with

with euerie one alone, a thousand was the greater number. and thus was I banished from my fathers house, & natius cuntrie. And for al that, yet was not Demeneta unpunished, but how, you shall hereafter knowe. Now we must fall to sleepe, for it is far in the night, and you had neede to take a great deale of ease. Day saide Theagenes you shall moze grieue vs, if you tell vs not how this mischieuous woman was punished. With you wil needes knowe, then saide Cnemon, giue eare. I in such case as I was, after I had this iudgement, came to the hauen, & finding a ship redy to depart, sailed to Aegina, for I knewe I had some kinsfolkes there, by my mothers side, when I arriued there and had found those I sought for, at the first, I liued pleasantly inough there, aboute a twenty daies after, coming about as I was wont to doe I walked downe to the hauen, and behold a barke was within kenning. I stayed there a little & deuised with my selfe whence that barke should come, and what maner of people should be in her. The brydge was scant well placed, when one leapt out, and ranne, & embraced me (his name was Charias, one of my copanions) and said Cnemon, I bring thee merrie tidings, now art thou well reuenged on thine enemye, Demeneta is deade. Charias saide I, welcome, but why doe you not tel me these ioyful newes, but passe ouer them, as if they were not needefull to be knowne, I pray tell me the manner of this reuenge. Surely I feare much that she died not as other folkes do, neither escaped she such death, as well she had deserved. Justice quoth Charias, hath not vtterly forsaken vs, according to Hesiodus minde. But although she wincke a while vppon the misdoedes of menne, and prolong the reuenge a good season, yet at length she casteth a terrible eye vppon such offendours, who also hath taken iust punishment of the mischieuous Demeneta, neither was any thing either saide or done, whereto by

He goeth on with his tale.

Charias bringeth Cnemon newes of Demenetas death

Justice though deferred long hits heauy at last.



## The Æthiopian History

Aristippus is  
sorrowful for  
the losse of  
his sonne.

Demeneta  
loued Cne-  
mon better  
when he was  
gone.

Demeneta  
accuseth  
Thisbe.

Thisbe, for our olde acquaintace, I was not made pri-  
ue. After thine unhappie father had procured thine  
vniust banishment, repenting of that hee had donne,  
conueied himselfe to a certaine solitary manner of his,  
from the company of men into the countrie, and there  
liued eating (as the Proverbe saithe) his owne harts  
out. But the straight way became madde almost, and  
with more hot desire loued thee absent, neither at anye  
time ceased she from sorrow, as though she lamented  
thy chaunce, but rather in daede her owne mishappe,  
(and oh Cnemon, my prettye Boye, daye and night  
woulde she crye) callinge thee her owne life, in so much  
that when women of her acquaintance came to visite,  
and comfort her, they wondred greatly, that thee a  
Stepmother, shoulde beare such motherly affection to-  
ward thee, but she woulde make them answer, that  
it was a greater grieve to her, then, that by any com-  
fortable words it might be asswaged, and that few of  
them knew what a cosse it was to her hart, and when  
she came againe to her selfe, shee woulde much accuse  
Thisbe, in that she had not serued her well: Oh howe  
ready art thou (would she say) to dooe mischief, who  
hast not now helped me in my loue, but rather caused  
me to lose, in the turninge of an hande, my most ioy,  
neither grauntedst thou me anye time to chaunge my  
minde: and therewith gaue manifest tokens, that she  
woulde doe her some harme. She perceiuinge her to  
be very wroth, and almost ouercome with sorrow, and  
prepared to do some great mischief to her, being sette  
on, aswell w anger, as loue, determined to prevent hir,  
and by beguiling her, to prouide for her owne safetie.  
Wherefore she entred in to her and sayd, what a do is  
this mistresse: and why do you accuse thus your maid,  
for my part I haue alwaies heretofore done, and euen  
now also did as you commanded me. If any thing hap-  
pened not according to your minde, you must ascribe  
that

that to fortune, and if now also you will commande me to deuise some remedie for your present sorrow, you shall easilie perceiue, you shall not want my good will. What remedie (replied she) is there possible to be found seeing he who can doe the same, is by distance of place separated from me, and the vn hoped for lenitie of those that gaue sentence of him, hath killed me: for if he had bene stoned, then also in me, had bene quenched, and dead the blasing flames of my burning desire. For that whose hope is past, is taken from the heart, & that which is looked for no more, causeth griued mindes to intermit al manner of sorrow. Now me thinketh I see him, and in his banishment heare him, how he casteth in my eare the vniust guiles that I insnared him with as a thing shamefully done, so that I blush to speake to him: sometimes me thinketh he comes toward me, and I shall intoe him: sometimes I determine to go toward him, in what coast of the world soeuer it be.

tokens of  
guilty con-  
science.

These things set me on fire: these things make me mad. But, oh ye Gods, I haue as I deserue. for why did I not rather with god will seeke to win him, then by craft to compell him: Why did I not rather humble pray him, then like an enimie persecute him: He would not take me at the first, and by god reason, for I was another mans. He feared to defile his fathers bed, but hapily either by time, or faire words, he might haue bin allured to be more gentle vnto me. But I rude and cruell as though I loued no man, & had authoritie to compell him, because he obeyed me not at the first, & for that he despised Demeneta, whome in beauty he far excelled, haue committed an heynous crime, but I my Thisbe, what remedy is that, which I woulddest deuise for me, or fairest is easie: Distresse (quoth she) many me think that Cnemon is gon out of the citie, & territorie of Athens, as he was iudged to doe: But I know well enough, who haue searched all thinges narrowlie for

Thisbe with  
the like craft  
deceiueth hir  
mistresse.



## *The Æthiopian History*

your sake, that he keepeth himselfe secretly in a certaine place befoze the Citie. You haue hearde of one Arsinoc I knowe well, the that playeth so well on the virginalles, with her he lyeth, for the mayde after his miserie tooke him in, promised to goe away with him, and keepeth him at her house, vntill shee can prouide all thinges readie for her iourney. Oh happy Arsinoc (saide Demeneta) both for the former acquayntaunce which she had with Cnemon, and for the banishment, which she shall haue with him: but what doe these thinges touche vs? Much mistresse, saide shee. I will say, I loue Cnemon & will desire Arsinoc, with whom I haue bene well acquainted a great while, by reason of my art, that she woulde in her trade suffer me to lie with him one night. Which if I shall obtayne, it shall be yours, and he shall thinke you to be Arsinoc, and in her place shall you be with him: and I wil prouide for that also, that when he hath drunke a little, he shall goe to bed, and if you gette that you desire, then shall it be best for you to geue ouer your loue. For in many the first experiment hath quenched such earnest desire, for the sake of loue, wherewith we prosecute any thing, is to haue inough thereof, but if this desire shall then also remaine (which God forbid) then shall we make (as the Prouerbe saith) a new voyage, and seeke a new waye: in the meane tyme, let vs apply that which the present opportunitie permitteth. Demeneta allowed, and prayesd this well, and prayed her not to slacke this determination at all. She craned of her mistresse but one day to bring this about, she went to Arsinoc, and asked her if she knewe not Teledemus, she answered, yes. Let vs haue a chamber I praye you quoth she, for I haue promised him this night, he shall come first, and I will followe as sone as I haue brought my mistresse to bedde. This done, shee went to Aristippus into the Countrey, and sayd to him thus,  
maister,

maister, I come to you, to accuse my selfe, and ready to take such punishment at your handes as your discretion shall thinke good. By mee you haue losse your sonne, not willing indeede so to doe, yet of trueth an helper to the same. For when I perceiued, my mistresse liued not well, but was inurious to your bedde, fearing not onely my selfe, if the matter came to lighte by any other for keeping her counsell, shoulde haue some thewde turne, but especially sorrowfull for your mischance, who for louinge your wife so entirely shoulde haue such recompence, daring not my selfe to tell you of it, came one night, because no man shoulde knowe thereof, and coulde my younge maister, that there was one, who vsed to play the harlotte with my mistresse, hee thinking that then there had bene one with her in bedde (for hee was vered before by her, as you knowe well inoughe) taking his sword in his hande verie angerie, and not esteeming that I saide: then there was none, but thinking that I had repented mee of bewraying the same, ranne like a madde man to your beddes side, what followed you know, now is the time that you may cleare your selfe of your son. though he be in banishment, and may take reuenge on vs both, who haue done you wrong. I will shewe you this nighte Demeneta (which maketh the matter a greates deale more hainous) lying with her friende in another mannes house without the Cittie. If, saide Aristippus, thou wilt shewe mee this, I will make thee free, and my selfe shoulde reuine againe, if I were reuenged of mine enimie. I haue bene grieved about the same in my conscience a great while, yet for all that, though I suspected no lesse, because I coulde not conuince it by manifest proofes, I held me content. But what must I do? You know (quoth she) the garde wherin remaineth a monument of the epicures, thither come a litle before night, and tarie for me, when she had

This be accuseth Demeneta to her maister Aristippus.

The Monument of the Epicures.

## The Æthiopian History

Thisbe dece  
neth her mi-  
stresse.

Demeneta  
is taken.

said this, she returned, and conuning againe to Deme-  
neta, make readie your selfe, saide she, you must be fine,  
all that I promised you is done. She appparelled her  
selfe, and did as Thisbe commanded her, and when the  
euening was come, she carried her to the place, as was  
appointed. When they came nere the house, she willed  
her to stay a while, and went in her selfe befoze, and de-  
sired Aristoc to go aside into another house, and lette all  
thinges be quiet, for she said, the yong man was some-  
what shamefaste, being but of late inured with Venus  
spoites. She was some perswaded. Where returning,  
toke Demeneta, and brought her in, and laid her in bed,  
and toke the candle away (least you should knowe her,  
whoe were then in Aegina) and willed her to take her  
pleasure and say nothing, and I (she saide) will fetch  
this yong man into you, for he is making merry herby.  
Thus she went forth, and founde Aristippus at the  
place appointed, and willed him all the way as he came  
to binde the adulterer fast, he followed her, and when  
they were come to the house, hee ran into the chamber,  
and finding the bedde by some light, I haue thee (said  
he) whom much hated of the Gods: While hee spake  
thus, Thisbe, ran to the doores, and made them giue as  
greate a crash as she coulde, and cried out, O wonder-  
full thing the adulterer is fledde, maister take heed  
you be not deceiued again. Peace (quoth he) be of good  
cheare, I haue this wicked, and mischievous woman wh  
I most desired, and thus after he had take her, brought  
her towards the Cittie. But shee weighing with her  
selfe (as is like) in what case shee was, the beguiling  
of her expectation, the shamefulesse of her offence, the  
punnishment decreed by the lawes, mozeouer vexing  
her selfe because shee was taken in such sorte, but espe-  
cially taking it heauily, that she was thus deluded, and  
flouted, when she came to the pit, which is in the com-  
passe of the place where Platoes scule was, you know it  
I am

I am sure, where the Noble men and captains doe celebratē the honoz of such as are deceased, after the manner of our countrey, suddenly pulling her self out of the olde mans hands, leapt headlong into the same, and such an unhappie end had that mischæuous woman.

Demetrius  
death worse  
than her life.

Then saide Antistippus, in dede thy punishment hath prevented the Lawes. The next daye hee declared the whole matter to the people, and scant hauing obteyned pardon for that daide, hee went to diuers of his friendes, and deuiled with them, by what meanes he might obtaine leaue for you to come home againe. Whether he haue done any thing or no, I cannot tell, for as you see, before anye thinge coulde be finished, I sayled hither about certayne businesse of mine owne. Notwithstandinge you ought to bee in godd comforte, that the people will consent easily to your returne, and that your father shortly will come to seeke you, and fetch you home againe. Thus much *Charias* tolde mee. What followed, and how I came hither, requireth both longer talk, and time to tel: and therewithal he wept. So did the strangers also vnder colour of his calamity, but in dede for the remembrance of their owne mishaps: and they hadde not ceased from weeping, if sleepe in a manner flying vpon them, for great desire, had not aswaged their teares. And thus they fell asleepe. But *Thiamis* (for so was the maister of the theenes called,) when they had passed the greatest part of the night quietly, was after troubled with certayne dreames, and therewith suddenly awaked, for about the time that cocks crow, whether it be for that (as men say) they naturally perceiue the conuersion of the Sun, when hee approacheth nêr to vs, and so are moued to salute that God or els, for too much heat, or desire of meat, by their crowing, they giue such as dwell with them, warning to rise to their worke. Such a vision sent from God, appeared vnto him. As he entred into His church at Mem-

Two reasons  
why the  
cocks crow.

## The *Æthiopian History*

Memphys.  
Thyamis his  
dreame.

His interpre-  
tation thereof

plus in his own citty, he thought that all was on fire, & that the altar filled with all kind of beasts, did swimme with blood, & that the Church porch, the Churchyard, and every place there about, were filled with the noise, and tumult of men: and that when he came into þe priuiest place of the Church, the Goddes met him, and gaue Caricia into his hands, and said, Thyamis, I commit this maid vnto thy fidelitie, yet hauing, thou shalt not haue her, but shalt be vniust, and kill a stranger, but she shall not be killed. After he sawe this, he was troubled in his minde, casting this way and that way, how that which was foresetwed vnto him might be taken. At length, being weary of beating his bzaines thereabouts, he dzeue the meaning thereof to his owne wil, and construed it thus. Thou hauinge shalt not haue her, that is a wife, not a maide, any longer. By that thou shalt kill, he coniectured to bee meant, thou shalt breake Hymen, whereof for all that Caricia shoulde not die, and thus did he inteprete his dreame, following therein his owne lust and desire. As sone as the day appeared, he commaunded the chæse of those who were vnder his iurisdiction, to come vnto him & chargo them to bring forth the their pray, which by a grauer name he termed their spoiles: and calling for Cnemon, willed him also to bringe those with him, who were committed to his custodie, as they were thus caried, oh (said they) what shall become of vs? and therewith they desired Cnemon, if by any meanes he might, that hee would help them. Hee promised so to dooe, and hadde them be of good cheare, affirming that their Captaine was not now barbarously disposed, but hadde in him some gentlenes & courtellie, as one that was come of a noble stocke, but by necessitie compelled to followe such trade of life. After they were brought thither & the rest of the company made halt also, and Thyamis was sette in a higher place, then the rest in the Island, which  
he

he appoynted the place of their meeting, and had commaunded Cnemon (for he vnderſtoode by this time the Egyptian tongue perfectly, but Thiamis was not very wellſkilled in the Greeke) to interpret what heſaid to the priſoners: my mates (qd. he) of what mind I haue bin euer toward you, you kno very wel. For I (as you can beare me witnes) although I were the ſonne of the prieſt of Memphis, but fruſtrate of the Prieſtly honour, for that my yonger brother by craft beguiled me of the ſame: when I fled to you the better to reuenge my wrong, and recouer mine auncient eſtate, by all your voices, made your Captaine, haue hitherto liued with you, & not giuing any ſpeciall honour to my ſelfe, moze then to any of the common ſorte. But whether money were to be deuided, I euer loued equality, or priſoners ſold, I alwaies brought the ſum forth to you, accounting it the office of him, that wil rule wel, to do moſt himſelfe, and take equal part of that is gotten, as others of the company do. Such as were ſtrong, I euer iudged to you, and the feeble ſort I ſolde to make money off. I neuer did wrong to women, for ſuch as were of good parentage, I ſuffered to depart, either redeemed with money, or elſe for pittye of their ill hap. and ſuch as were of inferior condition, whom not onely the law of armes made priſoners, but alſo their continuall uſe had taught to ſerue: I diſtributed to enery one of you, to do you ſervice. At this time, of all the ſpoiles I craue one thing onely of you, this ſtraunge maide, whom all though I might giue vnto my ſelfe, yet I thought I ſhould do better to take her with al your conſents. For it is a fooliſh thing by conſtraining a captaine, to ſeeme to do any thing contrary to his friends pleaſure. Wherefore I craue this good turn at your hands, not for nocht, but rewarding you againe in ſuch ſort that of all the other booty, I will haue noe parte at all, for ſeeinge the propheticall ſort of men, deſpiſeth the common ſort

The oration  
of Thiamis  
to his mates.

The duty of  
a good captē

Thiamis de-  
ſireth to haue  
Caricia for  
his ſhare, to  
make her his  
wife.



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Three things  
to be noted  
in choice of  
a Wife.

of women, I haue decreed to make her my companion,  
not for pleasure so much, as to haue issue by her: and  
therefore am content to rehearse to you the causes that  
moue me thus to do. First, she seemeth to be of a good  
parentage, which a man may easily gesse by the riches  
found about her. Secondly, for that there is nothinge  
broken with these aduersities, but euen now also of a  
heauie stomack against fortune. Lastly, I see she is of  
an excellent nature, and good disposition, by diuers ar-  
gumentes: for she doth not onely passe all other in  
beauty, and modesty of countenance, but also moueth  
all such as looke vpon her, to a certaine kinde of gra-  
uitie, and shall shee not therefore leaue behind her: a  
worthy estimation of her selfe: and which is special-  
ly aboue all that is spoken, to be considered, she seemeth  
to be the Priestesse of some Goddesse. For euen in her  
aduersitie, she accounteth it an intolerable and hap-  
nous offence, to leaue off her sacred shoale, and lawfull  
garland. Can there be therefore any marriage (oh you  
that be present) more meete, then that a man beinge a  
Prophet, shoulde marrye one consecrated to some  
God: All they that were present approoued his say-  
inges, and prayed the Goddes to giue him ioye of his  
marriage. Which thing, when he hearde, he sayde to  
them againe, I thanke you all, but in mine opinion,  
it shall not be amisse, if about this matter wee enquire  
the maydes minde, for if I list to vse mine owne au-  
thoritie, my will were sufficient, because it is a neede-  
lesse thing to aske their good will, whome a man maye  
constraine. But in this case, seeinge wee intreate of a  
lawfull marriage, it is conuenient to be done with both  
consents: and so turninge his talke to them, asked the  
mayde how she liked that, which was propounded as  
touching her marriage, and therewithall willed them to  
declare what they were, and where they were borne.  
But she casting her eies to the ground, first, after a  
good

Thyamis af-  
keth Caricia  
her opinion  
and consent  
to the marri-  
age.

god leason lifted vp her head, as though she had premeditated somewhat, and there withall looking vpon Thiamis, and with the brightnes of her beauty, abashing him more then euer she did before (for by the inward cogitation of her minde, her cheeks became more redde then accustomedly they were, and her eyes were verie earnestly bent vpon him) spake thus by Cnemon her Interpreter. It were more meet that my brother Theagenes here should haue told this tale, for mine opinion is that a woman ought to keep silence, & a man amongst men should make answer. But seeing you haue giuen me leaue to speake, it is an especial token of your courtesie, that you rather meane by perswasion to attempte that, which is iust, then by force to compell: and the rather because that which hath bene spoken, most touched me, I am constrained to passe these bonds which I prescribed my selfe, to answer to the Victors question in so great an assemblie of men. Wee were borne in Ionia, & are becom of a noble house of Ephesus. When we came to the age of fourteene yeares, by the lawe (which calleth such to the office of priestshood) I was made priest to Diana, & this my brother of Apollo. But sozasmuch as this honour lasted but a yeare, and our time was expired we prepared to go to Delos with our sacred attire, and there to make certaine plaies, and to giue ouer our priestshode according to the manner of our auncestours. And for this cause was our Shippe loaden with golde, siluer, goodly apparrel, and other necessities asmuch as were sufficient for the expences of the saune, & to make the people a publike feast, & thus we losed out of the haueu, but the parents for that they were olde, and feared the dangerousnes of the voyage, taried at home: but many of the other Cittizens some in our shippe, some other in shippes of their owne, came to accompanie vs. After we had ended the greatest parte of our voyage, a tempest sodainely arose, and a belement winde, with fearfull

Cariclias answer.

The dutie of women in the presence of men.

Cariclia her dissembling tale to delay marriage and yet pacifie Thyamis hot loue.



## The Æthiopian History

fearefull blasts moving great waues of the sea caused vs to leaue our determined iourney, and the gouernor overcome with the greatnes of the daunger gaue ouer the gouernement, & within a while after comming out of the hulke committed the rule therof to good Fortune. When were we driuen with the wind seuen daies, and seuen nightes, at laste, we were cast vpon the shore, wherein you founde vs, and saue the greate slaughter in which place the mariners, as we were banketting, for ioy of our deliuerie not looked for, assauled vs, & for our riches sought to destroy vs but th y were allaine, not without the destruction of our friends, and acquaintance and we onely miserable creatures (which woulde God had not happened) obtained the victorie. But seeing it is thus, we haue god cause in this point, to accompte our selues happy, because some God hath brought vs into your handes, where those who feared death, haue now space to thinke on marriage. Which surely I will not refuse. For that the Captaine should be indged worthy the victors bed doeth not onely passe all other felicitie, but that a priests sonne shal marry a woman consecrated to the Gods, seemeth not to be done without the singular foresight, and prouidence of god. I therefore craue but one thing only at thy hand Thiamis, suffer me first, as soon as I shall come to any city, or any place where is an altar, or temple sacred to Appollo, to surrender my priesthood, & the tokens thereof. This might be done verie commodiously at Memphis, when you haue recovered the honor of your priesthood, for by that means it shuld come to passe, that marriage ioyned with victorie, & after god luck celebrated, shalbe much more merry. But whether this must be done before, or after, I leaue it to your discretion only my request is that I may fullfill the rites of my countrie before: I know that you will hereto agree, who haue bin brought vp from your childhood, about holy offices, and thinke

Cariclia seemeth to consent, yet maketh much delay.

She appointeth the place of her marriage.

think also very wel, and reuerently of the gods. With this he made an ende of speaking, and began bitterlie to wepe. All they, who were present, praised her, and willed that it should be done euē so, and for their parts, they promised their ready aide, to doe what so euer he would. Thyamis also partly willing, partly agaynste his wil, consented thereunto. For through y<sup>e</sup> desire, that he had toward Cariclia, he accounted that same houre wherein these things were a doing, to be an infinite time. Againe, he was pleased with her oration, as it had bene with some *Permaides* song, and was enforced to consent to her, and therewithall he thought vpon his dream, supposing that he should be married at Memphis. This done, hauing first deuided their bootie, and taking some of the best iuels, which of their owne accoꝝd they gaue him, he suffered euery man to depart, with further commaundement to be ready the tenth day after, to goe towarde Memphis. He let the Greeks haue the *Tabernacle* that they had before: and with thē was *Cnemon*, not as a keeper now, but as a companion, and Thyamis furnished them with as good victuall, as there might be gotten. Whereof also *Theagenes*, for his sisters sake, had part. He determined not to looke vpon *Cariclia* very oft that her beauty might not moue hote desire, to do some what cōtrary to that, which by common counsel was decreed, as was before rehearsed. And for these causes, Thyamis wōld not looke vpon the maide, thinking it an vnpossible thing, that a man should both looke vpon a faire maide, and keepe him selfe within the bonds of temperance. But *Cnemon* after euery man was quickly dispatched, & were crept into their corners, which they had in the marish, went to seeke the hearbe which y<sup>e</sup> day before he promised *Theagenes*. At this time *Theagenes* hauing gottē fit oportunitie, wept, & cried out, speaking neuer a word to *Cariclia*, but without ceassing called vpon the Gods.

Thyamis is  
scant content  
to driue off  
the matter.

Sight of thinges  
vnlawfull  
is to be auoy-  
ded, for feare  
of intempe-  
rance.

*Theagenes* is  
offended at  
*Cariclia*, and  
becommeth  
somywhat iea-  
lous.

And

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Her witty an-  
swer to him.

And when she asked him whither after his accustomed manner he deplored the common mischance, or had any new griefe befallen him : what (quoth he) can be more new, or contrary to equity then to breake an oath and final agreement ? Cariclia hath forgotten me, & is content to marry an other man. God defend, said the maid : I praye you be not more gracious vnto me, then the miseries I haue already, neither misdeem any thing, by my talke applyed to the time, & perhaps to some purpose, seeing you haue before by many arguments tried how I am affected towarde you. Except perchance the contrary may happen, and that you soner change your mind, then I wil depart from any the least iot of my promise. For I am content, and take in god part all these calamities, but that I shall not liue chaste, and temperately, ther shall be no tormēt y may constrain me. In one thing only I know I haue not ruled my selfe, that is, in y loue that I haue born to you, from the beginning, but notwithstanding it is both lawfull and honest: for I not like your louet, but at the first concluding marriage with you, haue committed my selfe to you, and haue liued chaste without copulation hitherto, not without refusing you oftentimes, proffering me such thinges, and haue wayted for occasion to be marryed, if any where it might lawfully be done, which thing, at the first, was decreed betweene vs, & aboue al thinges, by oath established. Beside this, consider how vain you are, if you suppose that I esteem more of a barbarous fellow, then a Grecian, of a these, then of him, whom with my heart I loue. What did those things then meane, said Theagenes, which in that godly company were of you openly rehearsed ? For in y you sained me to be your brother, it was a very wise deuice, which caused Thiamis to be farre from the iellousie of our loue, and made vs to be together safely. I perceiued also to what ende that intended, which you

said

said of Ionia, and of wandering aboute Delos. For they were shadows which might easily couer the truth, and deceiue in deede the auditours. But so readily to approue the marriage, and openly to conclude y same, and to appoynte the same therefoze, what that should signifie, neither coulde I gesse, neither would I. But I wished that the earth might haue clouen, and swallowed me vp, rather then I should haue sene such an ende of the trauels, and hope that for your sake I undertooke. Herewithall *Cariclia* embraced Theagenes, and kissed him a thousand times, & bemoystening his face with her teares, oh, in how good parte, sayde shee do I take these feares, that for my sake you sustaine: For hereby you declare, that you quaille not in your loue toward me, although many miseries depende thereupon. But know for a truth Theagenes, that at this time wee hadde not talked together, if I had not made him such a promise. For drawing backe with labouring a contrary way, doth much kindle the force of beheiment desire: whereas in yelding talk, and applying the same to the mouing of his wil, hath quieted his burning lone, and with the pleasantnes of my promise, hath brought on slepe his too harkie appetite. For rude louers at the firste, thinke that they must labour to haue a promise: and after are of quieter minds, still houering in hope, and trusting that at length, they shall enioy that, which was promised. All whiche I foresceing, by my present talke, committed my selfe to the gods, commending that, which shall followe to the Goddess, and the Angell that at the firste hath obtained the tuition of our loue. Often times, the space of a daie, or two hath bene verie heathfull, and brought thinges to happie passe, whiche before by noe deuce could any man bring to prosperous end: wherefoze I also at this time haue preferred this inuentien before all other, pondering with vncertantie, that which

Theagenes is not all satisfied with the answer.

*Cariclia* taketh in good part his mistrust of her constancy.

The property of gentle answers.

Procrastination is sometime profitable.

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is most sure. We must therefore (swaet loue) vse this policie wisely, and keepe it secretely, not onely from all other, but also from Cnemon too. For although he seem to fauor our estate, and is a Grecian yet being at this time a prisoner, will perhaps, if occasion serue, be ready to doe the captaine a good turne. For neither this time of friendship, neither countremanthip, is a sufficient pledge to vs of his fidelitie, and trueth: Wherefore if at any time by suspicio he gather any thing touching our estate, at the first we must denie it. For that manner of a lye is tollerable, which profiteth the inuentour, and hurteth not the hearer. While Carichia spake these thinges, and many such other to this purpose: Cnemon ranne in hastily, and declaring a great perturbation by his countenance, Theagenes (quoth he) I bring you this herbe, wherewith I pray you dresse your owne wounds. But I feare me, you must prepare your selfe, to receiue other as great wounds & trauels as these. But he asked of him, what the matter was, & desired him to tell it more plainly. The time (answered he) will not suffer me: for it is to be feared, least we should seele the stripes before, I could tell you the circumstances, But follow me quickly, & Carichia also, and thus he caried them both to Thiamis. Whome when he found scouring of his helmet, and sharpening the pointe of his speare, in good time (said he) are you in hande with your armour, putte them on quickly your selfe, and command the other to doe the like. For such a companie of enemies is at hand, as I neuer saw before, and are neare vs, that I standing on the toppe of the nerte hill, sawe them, and for that cause came running as fast as I could to tell you of their coming, and haue moreover by the way as I came, commaded such as I sawe to be in a readines. Thiamis, when he heard this, looked vp, and asked where Carichia was, as though he had bene more carefull for her, then for him.

What lie best  
to be borne  
withall

Cnemon tel-  
leth Phiamis  
of enemies  
hard at hand

himselfe. Whome when Cnemon had shewed to him, standing at the doze, cary her alone (quoth he) into the Cariclia car-  
denne, where our treasures are safely kepte, so that ried to bee  
none see her: and leaning her chariely there, couer her kept in the  
face with a musler as the manner is, and come quickly theeuies den  
againe. As for the warre, let me alone with it. He had where their  
his shield bearer bzing his offering, that after sacrifice treasure was.  
donne to the Goddes, they might beginne the battell:  
Cnemon did as he was commaunded, and carried Ca-  
riclia alway diuersly lamenting, and ofte looking backe  
vnto Theagenes, and at the length, putte her into the  
denne. This was no naturall worke, as many are,  
both in, and vnder the earth: but deuised by the wit of the proprietie  
theeuies, that followed nature, and digged out by their of that den.  
handes very artificially, to keepe their spoiles. And  
it was made after this sorte. It had a very narrowe  
mouth, and was shut with priue doozes, so that euen  
the threshold was in stæde of a gate when néede re-  
quired: and would open and shut verie easily: the inner  
part was counterminnd with many ouerthwart waies  
the which sometime would ranne along by themselues  
a greate way, sometime they would bee intangled  
like the rootes of træs, but in the ende, they all leadde  
to one plaine place, which receiued a little lighte out of  
the marshes at a little losse in the toppe, when Cne-  
mon was well experienced in that place, and had put  
Cariclia into the same, and comforted her many waies,  
but especialy in that he promised her, that he with The-  
agenes, at nighte would come vnto her, and that hee  
would not suffer him to strike one stroak in the battell,  
but priuily conuayed her out of the same, he leste her,  
who spake not one word, but was strikē with that mis-  
chiese, as if it had bin with death, in that shee was de-  
prived of Theagenes, whome shee loued as her owne  
soule, and wente forth, and in shutting of the outmost  
doze, hee wepte a little, not onely for that of force hee  
was



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was constrained so to doe, but for her sake also, in as much as almost he had buried her quick, and committed the topfullest name in the world, Cariclia, to night and darkness. This donne, he ranne backe to Thiamis, whom he found very desirous to fight, & with him Theagenes, well armed, and making those that were with him almost mad with his earnest oration, for as he stood in the midst of them, he said thus. My mates,

The oration  
of Thiamis  
to his compa-  
nions.

I see not to what ende it shoulde tende, to vse many wordes, in exhorting you, who need no incouragement at all, but euer have accompted warre, the pleasantest life: especially, for that the sodaine approaching of our enemies will not permit vs to vse many wordes, for seeing our enemies doe now violently assaulte vs, if we should not with like courage propulse their violence it were altogether a pointe of those that in like case were void of counsell, and at their wits end.

How warre  
with the eues  
is ended.

With therefore we know, we fight not for our wiues, and children, which onely in some were enough to make them plucke vp their hearts: (although indeede they are not of great value, and we shall haue all that which the conquerors doe gaine, if we gette the victorie) but for our owne liues, and safety, for war among theus, is neither taken vp with truce, nor ended with league, but it must needs be, that the victors shall liue, those who are ouercomined must die, let vs euen with our harts, and hands haile to meete our cruel enemies.

When he had said thus he looked about for his shield bearer, & called him by name, Themures, but when he could not see him any wher, grieuously thretning him, he ran as fast as he could to the landing place. For by this time the battel was begun, & a man might see those that dwelled a far euen in outer coasts of the sen come into their enemies hands, for they, who came oppon them, burned by the boates, and cottages of such as either were slaine, or else fledde out of the battaile, whose

whose eyes also were dayled with the greate and intollerable brightnesse of the fire, that burned vppre the reedes, whereof there was great plentie, and their eares filled with the great noise, and tumult, so that now a man might both see and heare the whole maner of the skirmishe, those who dwelled there maintaining the battaile with all their power, and strengthe, and their enemies being more in number, and taking them at a sudden, killed some of them on the earth, other some they drowned in the poole with boats, and houses too. Of all which, as wel of those who fought by land, and lake, did kil, and were killed, as also of those, who were besetted with fire, and water, arose a meruellous sounde in the Aire. Which when Thyamis sawe, hee remembred his dreame, wherein he sawe Isis, and her Church filled with fire, and dead menne, and supposing thereby to bee meant, that which hee nows hadde scene, gathered therof a contrary interpretation to that he made before, that hauing, thou shalt not haue Cariclia, as taken away by warre, and that he shoulde kill, and not wound her, that is, with his sworde, and not with carnall copulation. At lengthe callinge on the Goddess, as though she had beguiled him, and thinking it not mete that any other should enjoy Cariclia, commanding his men to keepe their places, and maintaine the battel as long as they might: himselfe fighting in euerie part of the Island, and diuers times making priuy irruptions out of euerie quarter vppon his enimies, thinking it also to bee good, if that hee coulde preuaile against them, himselfe, as though he went to seeke for *Thermutes*: and do certaine sacrifices to his priuy Goddess, suffering no man to go with him, in haste went to the Caue. Surely a barbarous nature cannot easily be withdrawn, or turned from that, that he hath once determined. And if such barbarous people be once in despair of their owne safetie, they haue a custome to kill all

Cy.

those

## *The Ethiopian History*

those by whome they sette much, and whose companye they desire after death, or els would keepe them from the violence and wronge of their enemies. For that same cause also Thiamis, forgetting all that he hadde to do being enclosed with his enemies armie as if he had bene caught in a net, almost incaged with loue, telousie and anger, after he came in haste to the cane, going into the same, crying with a lowde voice, and speaking many things in the Egyptian tongue, as soone as hee heard one speake Greeke to him about the entrie of the cane, and was conducted to her by her voice, hee layde his left hand vppon her heade, and with his sword thrust hir through the body, a little beneath the paps, And after this sorrowfull sorte, that woman giuing by her last, and gaskly groane, was slaine. But he, after he came out, and had shutte the doore, and cast a little grauell thereon, with tears, said, these espousals haue thou at my hand: and comming to his boates, founde a great many ready to runne their waye, as soone as they layde eyes on their enemies, and Thermutes also comming to do sacrifice, chiding him sharply for that he had offered the most acceptable offering already, went with him into a boate, and had another to rowe them, for the boates that they vse in the Nile, will carrie no more, being but rudely hewed out of the rough Trees. Theagenes also and Cnemon toke another boate, so did all the rest. After they hadde gone a little from the Island, and rather rowing about the bankes, then venturing into the deepe, and staying their Ores, and set their boates a fronte, as though they woulde haue receiued their enemies face to face. After this prouision, going forward a little, but not minding to abide the moouinge of the waters, as soone as they saue their enemies fled, and would not abide the first clamour and noise of the battell. Theagenes also, and Cnemon, but not for feare, by little, and little with drew

drew themselves onely Thiamis accompting it a shame  
to flie, and not in mind to liue after Cariclia, thrust him  
selfe into the thickest presse of his enemies, and as soone  
as they were come to blowes, one cryed out, this is  
Thyamis, let euery man do his best to take him aliue,  
and therewithall they compassed him aboute, and held  
him inclosed as in a rynge, in the middelt of them.

The description  
of their  
battell.

He fought against them stoutely, and to see holue hee  
wounded some, and killed other some, it was a woorthy  
fight. For of so great a number there was none,  
that either drew his sword against him, or else caste  
any dart, but euery man laboured to take him aliue.  
He fought against them a great while, but at length he  
lost his speare, by reason that many fell on him at once,  
he lost also his harness bearer who had done him very  
good seruice, so: he being deadly wounded (as might be  
gessed) despairing of his safetie, leapt into the poole,  
and with much ado did swimme to land, in as much  
as no man remembred to pursue him. And now had they  
taken Thyamis, and with him thought, that they had  
gotten the whole victorie: and although they had lost so  
many of their companions, yet in asmuch as they had  
him in their hands (by whome they were slaine) they  
had a greater ioye thereby: then sorrowe for all theyr  
deade friends, and kinsfolkes. Such is the nature of  
thanes, they esteeme moze of money then their owne  
liues, and make much of the name of friendship, and as  
quittie so farre and lucre, as gaine shal extend. Which  
might easily be gathered by these, for they were those,  
who at the mouth of Nylus called Heracleot, fledde for  
feate of Thiamis, and his companions, and were no  
lesse grieved for the losse of other mens goddes, then if  
they had bene their owne, and therefore toke vp as wel  
all such as were their household friends, as also those  
that dwelled nere about them, promising them equall  
part of their bootie, and that they would be conducted

The nature  
of a theefe.

## The *Æthiopian History*

Why Thyamis is taken aliue.

Thyamis losing many of his friends is taken aliue.

fozs and captaines to guide them thereunto. Now why they toke Thyamis prisoner, this was the cause. He had a brother called Petosiris at Memphis, who contrarie to the manner and ordinance of the countrie (in as much as he was a yonger brother) had by craft beguiled him of the priesthode. And hearing now that his Brother was become a captaine of certeine robbers, and fearing, least that if he gatte good occasion hee would returne, and manifestly defect his subtil dealing, and beside this, considering the voyce of many people, that supposed he had slaine him, because he coulde no where be seene, he promised a great summe of monie, and other goodes, to those who would take and bring him aliue. Wherewith the thecues being allured, no not in the midst of their warre, forgetting their gaine, after one knewe him, with the death of many of them, toke him aliue, and caried him to land, and placed the one halfe of them as a guard about him, casting into his teeth diuersly, the curtesie that they vsed towarde him, (although in deede hee mistaked worse their bandes, then death it selfe) and the rest went to search the Ilande, in hope to finde other treasures that they sought for. But after they had gone ouer the same, and had lefte nothing, either vntouched, or vnsearched that was there, and had founde nothing of that they hoped for, except a fewe thinges of little value, if oughte was lefte aboute the mouth of the caue, while they conuerted the reste into the ground, setting fire on the tabernacles, when it drew towarde night and that they might carry no longer in the Iland, for feare leaste they shoulde fall into the handes of those, that escaped out of the battaile, they returned to their owne company.

Here endeth the firste  
booke.

The

# The second Booke.

## *The Contents of the second Booke*

In this second Book is contained the Counsels of Theagenes and Cariclia, and the iourney of Cnemon and Thermites to seeke Thyamis. And how by composition Cnemon came to Chemmis, where he met with Calasiris verie sorrowfull, who telleth him a notable tale of his owne ill happe, and annexeth thereto the beginning of the storie of the whole Booke, how Caricles came by Cariclia, and how Theagenes was sent out of Thessalia, to performe the funerall of Pyrrhus, Achyllis his sonne.

**A**ND thus was the Iland with fire and flame destroyed, Theagenes and Cnemon, as long as the sunne shined vpon the earth, knewe not of this mischiefe: for the brightnes of the fire, by reason of the force of y sunne beames in the day time is muche dimmed. But after the sunne was set, and the night drew on, and the fire without impediment mighte be seene a far off, they somewhat couragious, came out of y poole, & perceiued y whole Iland to be on fire. Then Theagenes beating his head, & tearing his hair: said farewell (qd. he) this day my life, let here, al feare, dangers, cares, hope, and loue, haue end and be dissolved, Cariclia is deade, Theagenes is destroyed, in vaine was I vnhappye manne afraide, and content to take my selfe to flight, which no man would haue done, referring my selfe to thee my sweet heart. Surely my ioy I will liue no longer sith thou art dead, not according to the common course of nature, which is a very grieuous thing: & hast contrary to thine opinion, and not in his protection

Theagenes  
thinking Cariclia to be  
burnt, lamenteth.



## The *Aethiopian History*

Cnemon  
comforteth  
Theagenes.

who was the whole desire, yeatred vp the life. With  
fire (alas wretch that I am) art thou consumed: and in  
stead of lights at thy marriage, hath God ordained such  
lights for thee: The bruest beauty in the world is lost,  
so that no token of such singular fairnesse remaineth in  
the dead bodie. Oh maruelous cruelty, and vnspakea-  
ble wrath of the Gods, I haue no leaue to giue her my  
last embracings, I am depzind of my last kisses. While  
he spake thus, and looked about for his sword, Cnemon  
rebuked him: and what meaneth this Theagenes, sayd  
he: why do you thus bewaile her that is alie: Caricia  
is safe, feare not. Cnemon (said he) you may tell madde  
men, and childeren this tale. Surely you haue deser-  
ued death, for hindring me fro so pleasant death. Ther-  
withall Cnemon sware to him, and told him altogether  
the comāndment of Thyamis, howe he placed her there,  
the nature of the same denne, and how that it was not  
to be feared, that the fire could come to her, being brokē  
and put back by fire hundred cranekes. Theagenes be-  
gan to come to himselfe againe when he heard this, and  
hasted to the Island, and thought in his minde that hee  
was in the same alreadie, and made the den his cham-  
ber, not knowing the sorrows wherunto he should fall.  
Whither they were carried therefore with much adoe,  
themselues playing the watermen, for hee, who rowed  
them with the noyse of the first conflict, as it had bene  
with a leuer, was stricken ouer board into the lake, they  
were therefore carried away hither and thither, as wel  
for that they were both ignozant in rowing, & not pla-  
cing the oars equally, as also for that they had a contra-  
rie winde: But for all that, the readinesse of their  
willes got the victorie of their ignozance in that Art.  
When therefore with much adoe, they were arriued in  
the Island, they ran to the Tabernacle as fast as they  
could, which also they found burned, and could not know  
it, but onely by the manner of the place, for there could  
nothing

nothing be sene, but the great stone, which was the  
thresholde and couer also of the Caue, for a vehement  
wind blowing the fire vpon the Cottages which were  
made onely of slender reedes, and such as grew on the  
marish banks burned them by euery where, and made  
them almost equall with the ground, but when the vio-  
lent fire slaked, and was turned into ashes, which also  
was vttered away by a blast of winde, and that which  
remained being but a little was quenched and graun-  
ted them free passage, they came to the caue, the postes  
thereof and the reedes, they also founde halfe burnt,  
and opening the doores Cnemon leading the way, they  
ranne downe apace. But after they had gone a little  
way, Cnemon suddenly cryed out, O Iupiter, what  
meaneth this: we are vndone Cariclia is slaine. And  
therewith he cast his light to the grounde, and putte it  
out, and holding his hands before his face, fell on his  
knees, and lamented. But Theagenes as though by vio-  
lence one had thrust him downe, fell on the dead body,  
and helde the same in his armes a great while without  
mouing. Cnemon therefore perceiuing that hee was  
vtterly ouercome with sorrowe, and fearing leasse hee  
shoulde do him some harme, toke his sword out of his  
scabbord, and ranne out to light his links againe. In  
the meane time, Theagenes tragically, and with much  
sorrowe lamented: and oh grieve intollerable oh mani-  
fold mischieses, sent from the Goddes, sayd hee, what  
insatiable fury so much rageth stil to haue such destro-  
ied: who hath banished vs out of our Countrey cast vs  
to dangers by Seas, perils by Wyatts, and hath often  
deliuered vs into the hands of Robbers, and spoiled vs  
of all our treasures: onely the comfort we had, which  
is now taken from vs, Cariclia is dead, and by enemies  
hand (my onely ioy) is slaine: while thee no doubt de-  
fended her chastitie, and reserved her selfe vnto me, the  
vnhappye creature is ded, and nether had shee by her  
C b. beautye

Theagenes  
waileth a dead  
body, and  
thought it  
had beene  
Cariclia.

## The *Æthiopian History*

beauty any pleasure, neither any commoditie. But of my sweet hart, speake to me lastly, as thou wert wont to doe, and if there be any life in thee, commaund me to do somewhat. Alas thou doest hold thy peace, that Godly mouthe of thine, out of the which proceeded so heavenly talke, is stopped: darknes hath possessed her, who bare the starre of beauty: and the last ende of all, hath nowe gotten the best minister that belonged to any temple of the G O D S. These eyes of thine, that with passing fairenesse looked vppon all men, are nowe without sight, which he, who killed thee, saw not, I am sure. But by what name shall I call thee: my spouse? thou werste neuer Espoused. My wife? thou werste not married, what shall I therefore call thee: or howe shall I lastly speake vnto thee, shal I cal thee by the most delectable name of all names, Cariclia, Oh Cariclia, hear me, thou hast a faithfull loue, and shalt ere it be long, recouer me, for I will out of hande, with mine owne death performe a deadly sacrifice to thee, & with mine owne bloude will I offer a friendly offering vnto thee, and this rude denne shalbe a Sepulchre for vs both. It shalbe lawfull for vs, after death to inioy either other, which while we liued, the Gods woulde not graunte. As soone as he had spoke thus, he set his hand, as thogh he would hane drawne out his sword, which when hee found not, Cnemon saide he, how hast thou hurt me and especially inured Cariclia, depriued nowe againe of most delectable company: while he spake thus thzogh the hollow holes of the caue, there was a voice hearde, that called Theagenes, he hearde it wel, & was nothing afraid, and A sweet soule pardon me said he: by this it manifestly appeareth, that thou art yet aboue y earth, partly for that with violence expulsed out of such a bo-  
dye, thou canst not departe without grieffe, partly for that, not yet buried, thou art chased awaie of infernall spirites. And when Cnemon came in with a lighte in his

Theagenes  
would haue  
slain himself.

The opinion  
of the heathē  
touching the  
dead.

his hande the same voice was heard againe, calling Theagenes. O Gods, sayde Cnemon, is not this Cariclia voyce? Surely Theagenes, I thinke that she is yet saued. Wilt not thou yet leaue, saide Theagenes, so ofte to deceiue and beguile me? In dede, said Cnemon, I deceiue you, and am my selfe deceiued, if this be not Cariclia that lieth here. And therewithall, he straightway turned her face bpwarde, which, as soone as he saw you Gods (said hee which be the authours of all wonders, what straunge sight is this? I see here Thisbes face, and therewith hee leapt backe, and without mouing any whitte, stood quaking in a great admiration. There- withall Theagenes came somewhat to himselfe, & began to conceiue some better hope in his minde, & comforted Cnemon, whose heart now failed him, and desired him in all hast to carrie him to Cariclia. A while after, when Cnemon came somewhat to himselfe againe, hee looked more aduisedly on her: it was Thisbe indeede, & he knew also the Sworde that laye by her, by the hiltes to bee Thyamis his, which hee for anger, and hatte lesse in the wound. Last of all, hee saue a little scrowle hang at her brest, which hee toke away, and would haue reade it, but Theagenes would not let him, but lay on him verie earnestly, sayinge, let vs firste receiue my swete heart, leaste euen now as some God beguyle vs: as for these things, we may know them hereafter. Cnemon was content, and so taking the letter in his hand, and the sword also went into Cariclia, who cree- ping both on handes, and feeke to the light, ranne to Theagenes, & hanged aboute his necke: now Theagenes thou art restozed to me againe, saide she. Thou liuest mine one Cariclia, quoth he, oftentimes. At length they fell suddenly to the grounde, holding either other in their armes, without vttering any word, except a lit- tle murmuring, and it lacked but a litle, that they were not both dead. For many times too much gladnesse is turned to sorow, and inmoderate pleasure hath ingen- dred

The ioy of  
Theagenes  
and Cariclia.

## The *Æthiopian History*

Too much  
mirth often  
times turneth  
to woe.

died griefe, whereof our selues are the causes. As also these preserued contrary to their hope, and opinio, were in perill, untill Cnemon takinge a little water in his hands sprinkled it on their faces, and rubbingge their nostrils, caused them to come to their selues againe. When they perceiued that they were so familiarly embraced, and on grounde, they starte vp suddenly, and blisshed (but especially Cariclia) because of Cnemo, who had sene these things, and desired him to pardon them. He smiling a little, and willing to turne their mindes to some mirth: In mine opinion (said he) of any mans els, who hath before wrestled with loue, and hath pleasantly yielded vnto the ineuitable chaunce therof moderately, these things are muche praise woorthy. But Theagenes, I could by no means commend that, wher of also I was ashamed, when I saw you shamefully embrace a strange woman, and one to whome you were bound, by no bond of friendshippe, for all that I boldly affirmed, your dearest friend was aliue, & safe. Cnemon (quoth Theagenes) accuse me not to Cariclia, whom in anothers body I bewailed, thinking her who was slain to haue bene this wench: But soasmuch as the gode will of God hath now declared, that I was in so doing beguiled, remember I pray you, your owne cowardnes, in asmuch as first you deplored my case, in the suddaine knowledge of her, who lay there, and thogh you had a sword by your side, yet you like a stout and valiant warriour, were afraide of a woman, and she deade, no lesse then if the Goddes had bene in presence. Hereat they smiled a little, but not without teares, as it happeneth to men in such miserie. After Cariclia had stayed a little, and scratching her cheeke vnder her eare, I iudge (saide she) her happy, whosoener she was, whom Theagenes lamented, and kissed also, as Cnemon reporteth, but excepte you thinke that I am in islouise, I woulde gladly know, what happy woman that was, which was  
woy.

worthie of Theagenes teares, If you can tell me, and by what errour you killed her in steade of me. Surely (saide he) you wil wonder at it greatly, for Cnemō saith it was that cunning player of the Harpe which was Thisbe, the deuiler of the wiles against him, and Demeneta. Herew Cariclia afraid, asked him, how is it like that the shold come out of the midst of Greece (as of set purpose) into the farthest part of Egypt : or how is it possible, that when we came hither we saw her not: as touching this said Cnemō, I haue nothing to say. But thus much I heard of her. After that Demeneta presented with her craft, hadde cast her selfe into the ditch, and my Father had opened the matter to the people, he at the first obteyned pardon, and was altogether busied that he might get leaue of the people to restore mee againe, and made preparation to seeke me. Thisbe now because of his busines, hauing little to doe, and banketting without care continually, set as it were a sale, both her selfe, and her art : & in as much as shee passed Arsinoe in grace, & cunning play, both in quicke fingering, and also swete singing to her Instrument, she perceived not that she got thereby worship, enuie, and emulation, conioyned with singular indignatio: chiefly for that she was beloued of a certaine marchant of Man-cratis, named Nausicles, who despised Arsinoe, with whō he accompanied before, because that while she sung her cheeks swelled, and were vnseemely, and her eyes stared almost leauing their wonted place. Wherefore Arsinoe swelling with anger and emulation came to Demenetas kinsfolkes, and told them the whole maner of the wyles that Thisbe vsed against her, wherof some shee suspected, and Thisbe had tolde her other some for y familiar acquaintance which was between them. When therfore Demenetas kinsfolkes came together to haue my Father condemned, and had procured the most eloquent Oratours, with great summes

Thisbe is  
now become  
an harlot, &  
is hated of  
Arsinoe.

of.



## The *Aethiopian* History

of money to accuse him, they saide, that Demeneta was killed without iudgement, and not conuined, and that the adultery was pretended to colour the murder, and therefore they required to haue the Adulterer either quick or dead, or at least, to knowe his name. Last of al, that Thisbe might be brought to examination, which when my father had promised, and could not performe, (for she had so provided that before the day of iudgment was assigned, she went her way with y<sup>e</sup> Merchant, as they had appoynted) the people takinge the matter in euill part, iudged him not the killer; in as much as he had told the matter plainly as it was done, but that he helped to y<sup>e</sup> death of Demeneta, and mine vniust banishment, wherfore they exiled him out of his country, and confiscated al his goods, and this commodity got he by his second marriage. But the most wicked, Thisbe, who is slaine in my sight, sailed from Athens for that cause. And thus much onely could I knowe, which *Arcticles* tolde me in Aegina, with whome I layled twice to Egypt a purpose, if I might find her in Naucratia to bring her back to Athens, & deliuer my father from such suspicions, and accusations, as were laid against him, and take reuenge of her, for al the mischiefs that she did vnto vs: & hereof in your presence I make inquirie. Now as touching the cause of my comming hether, the manner thereof, and the daungers that I suffered in this space, you shal hereafter know. But how, & by whome Thisbe was slaine in this denne, wee shall haue neede perhaps of some Oracle to tell vs. Nevertheless, if you will, let vs looke vpon the letter which wee founde in her bosome: it may be, that we shall learne somewhat beside this in it. They were content, and he opening it, began to reade as followeth. To Cnemon my Father, Thisbe his enemye and reuenger. First I tell you, of the death of Demeneta, which for your sake I deuised against her, the maner how I brought it to passe,

Aristippus banished from Athens.

thisbe's letter to Cnemon.

if you doe ransom me, I will tell you betwixt vs two. Understande, that I was taken by one of the theues. How thisbe that are of this crewe, and haue beene here ten dayes came into already: he saith, that he is the Captaine harnesbea- that Iland. ter, but hee will not giue me leaue so much as to looke abroad, and thus he punisheth me, as he saith, for the loue he hath toward me, but as farre as I can gather, it is least some man else should take me from him. Yet for all that by the benefit of the same God, I saw you (my maister) yesterday, and knew you, and haue therefore sent this letter to you by an olde woman my bedfellow, charging her to deliuer it to a beautifull young man being a Grecian, & the Captains friend. Kede me me I pray thee, out of the hands of the theefe, and entertaine your handmaid, and if you will preserue her, knowing this first, & when soeuer I offended against you, I was constrained to do it but in that I reuenged you of your enemy, I did it of my owne free will, but if your anger be so geenous against me, that it wil not be assuaged, vse it toward me, as you shall thinke good: so that I may be in your hand. I care not if I die. For I account it much better to be slain at your hands, & to be buried after the manner of the greks, the to lead a life more grievous then death, or else to sustaine such barbarous loue, as is more intollerable, then & hatred of Athens. And thus spake Thisbe in her letter. But Cleomon said, Thisbe, as reason is, thou art slaine, and thy selfe art messenger to tell vs of & miseries, making declaration of them by thine owne death. Thus hath the reuenger (as now may it apper) byuiuing thee ouer al the worlde, not withdraue her scourge. before she made me whom thou hast iniuried, although liuing in Egypt, to be the beholder of thy punishment. But what mischief was that, which thou diddest deuile against me, as by the letters it may appere. Which fortune woulde not let thee bying to end: Cleely, such no lve also

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also I much mistrust thee, and am in great doubt, least the death of Demenera be but a tale, and that both they beguiled me, who tolde me of the same, & that thou art come by sea out of Greece, to make in Egypt another Tragedy of me. Will you not leaue (said Theagenes) to be too valiant, and feare the shadows and spirits of dead folkes? For you cannot obiect and say, that she hath either beguiled me, or deceined my sighte, seeing that I haue no part in this play. But be sure Cnemon, that this body is dead, and therefore haue you no cause to doubt. But who did you this good turne in killing her, or how she was brought hither, or when, I my self am in great maruell. As for the rest (said Cnemon) I cannot tell. But surely Thyamis knew her, as by the sword which lay by her being dead, we may gesse.

Thyamis his sword.

For I know it to be his, by the hilt of Iuorie, wherein is an Eagle grauen. Tel me therefore, saide Theagenes, how whē, & wherefoze he killed her. How can I tel you, answered Cnemon? For this cause hath not made me a southsayer, as doeth Apollo; porch in Delphi, or those y enter into Trophonius den, which rapt with deuine fury, doe prophetic. When Theagenes & Caricia heard this, sodainely lamenting, O Picho, O Delphi, cryed they, wherewith Cnemon was abashed, and wist not what they had conceived by the name of Picho, & thus were they occupied. But Thermices, Thyamis harnesse-bearer, after he being wounded, had escaped the battel, and sailed to lande: when night came, he gotte a loose boate, & hasted to go to the Island, and to Thisbe whom he toke a few daies froin Nauceles a marthaunt, in a narrow way at the side of a Hill. But after the broile began, and the enemies approched, when Thiamis sent him to fetch the sacrifice to the Gods, her desiring to place her without the danger of weapons, and to keepe her for him selfe in safety, put her priuily into the cane, and for hast left her but in the entrie thereof. In which place

Trophonius denne.

Thisbe taken by Thermices.

place as she at the first was left, partly for feare of the  
 present perills, partly for that she knew not the waies <sup>Thyamis killed her in</sup>  
 that went into the bottome of the Cane, Thyamis find- <sup>stead of Ca-</sup>  
 ding her in stead of Caricia, slew her: To her therefore <sup>riclia.</sup>  
 Thermutes made hast, after he escaped out of the bat-  
 taile, & as soone as he was landed in the Island, hee ran  
 to the Tabernacles, where beside althes hee founde no-  
 thing. But finding at length the mouth of the Cane  
 by the stone, and the rade, if any were left, on fire, hee  
 ranne down in great hast, and called Thisbe by name:  
 to whome after he found dead, and standing a god while  
 without moving, in a great studie: at length, hearing  
 out of the inner parts of the Cane, a certaine noise, and  
 founde, (for Theagenes and Cnemon were yet in talke)  
 he straight deemed that they had slaine her, & was there-  
 fore much troubled in his mind, & could not wel tel what  
 to doe: for the barbarous anger, and scarcenesse which  
 is naturely grafted in theues, kindled the more, for  
 that he was now beguiled of his loue, moued him to set  
 vpon them to whome he deemed to be the authoꝝ of that  
 murther but for that he had neither armoz nor weapon,  
 he was constrained whether he wold or no, to be quiet:  
 he thought it good therefore not to cōe vpon them, as an  
 enimie at the first, but if he could get any armour, then  
 to set on them after. When he had thus determined, he  
 came to Theagenes, & looked about with eyes frowning  
 & terribly bent, so that with his countenance he plain-  
 ly bewrayed the inward cogitation of his minde. They  
 seeing a man come in vpon them suddenly, soare  
 wounded, naked, and with a bloudie face, behaued not  
 themselves all alike, but Caricia ranne into a corner of  
 the Cane, fearing perhappes to loke vpon a man so de-  
 formed and naked. Cnemon seeing Thermutes contrarie  
 to his expectation, and knowing him well, mistrusting  
 that hee woulde enterprise somewhat, helde his peace,  
 and stepped back. But that sight did not so much feare

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Theagenes, as moue him to wrath, who drew his sword and made as though he would strike him if he stirred, and bad him stand, or els (quoth he, thou shalt know the price of thy comming, and the cause is, for that I know thee not, nor why thou comnest. Thermutes came near him, and spake him faire, hauing rather respect to the present time, then for that he was accustomed so to doe, and desired Cnemon to be his friend, and said, that he had deserved to be holpen at his hand, because he neuer had done him wrong, and had bene his companion the day before, and that he came to them as to his friends. Cnemon was moued with his words, and comming to him, helped him vp, for he held Theagenes by the knees, and inquired of him where Thyamis was, he tolde him euerie thing, how he fought with his enemies, how he went into the thickest presse of them and nether feared his owne safety, nor their health, howe he slewe euery man that came within his reach, but himselfe was guarded and compassed about, & straight charge giuen, that euerie man should forbear Thyamis. But what became of him at length he could not tell, & I grievously wounded (quoth he) swam to land, and at this time am come into the caue to seek Thisbe. And therewith they asked him what he had to do with Thisbe, or how he came by her. Thermutes then tolde them also how he toke her from certaine Merchants, and how he loued her wonderfully, and kept her priuily in his owne Tabernacle, and before the coming of the enemies, put her into this Cane, and that he now found her slaine by some, whom he knewe not, but he would be gladde to vnderstande, why and for what occasion it was done, Cnemon herewith desirous to deliuer him selfe quickly from al suspicion. Thyamis killed her, saide he, & therewith for proofe hee shewed him the worde which they founde by her, when she was slaine, which as soone as Thermutes saw bloudy, and almoste warine with the late slaughter,  
and

and knelwe that it was Thiamis sword indeed, fetching a great sigh from the bottome of his hart, not knowing what was done further. wente out of the denne and saide neuer a woꝛde, and conning to the deade body, and laying his head on her breast, *O Thisbe*, sayde hee oft, but nothing else, repeating the name onely, and within a while his senses sayling him, he fell on sleape, *Theagenes*, *Cariclia*, and *Cnemon* began to thinke of their owne busines, and seemed as though they woulde consult thereof: but their manifolde miseries passed the greatnesse of their calamities presente, and the uncertainty of that which was to come, did hinder & darken the reasonable part of the mind. So that they looked one vpon another, and euerie one looked what his fellowe would say, as touching their present state: after this, their hope failinge them, they woulde cast their eyes to the ground, and with sorrowfull sighes, and grievous mournings lift them vp againe, at length *Cnemon* layed himselfe on the ground, *Theagenes* sate downe on a stone and *Cariclia* leaned on him, and strived a great while to overcome sleape, for desire to consider somewhat of their present affaires, but they with sorrowe and labour much abated, although against their willes, were constrained to obey nature, and out of their great heavines, they fel into a pleasant sleape. Thus was the reasonable part of the minde, of force constrained, to agree with the affection of the body. But after they had slumbꝛed a while, so that their eyes were yet scante close shut, *Cariclia* who lay there with them, had this maruelous dreame. A man with a roughe heade, terrible scowling eyes, and bloudye handes, pulled out one of her eyes, herewith shee suddenly crisd out, saying, that shee hadde losse one of her eyes and called for *Theagenes*, who straight was at hand, and did bewaile her harm, as if in his sleep he had felt the same. But she put her hand to her face, and felte euery where for that

*Cariclias her  
dreame.*



## The *Aethiopian History*

eye, which was lost, and as soone as she knew it was a dreame, it is a dreame, Theagenes, said she, I haue mine eie, come hither and feare not: Theagenes was herewith well pleased, and as mate is (quoth he) you haue your eies as bright as sunne beames: but what ayled you? why were you so afraid? An il fauored froward fellowe (quoth shee) nothing fearing your inuincible strength, came to me as I leaned on your knees, with a sword in his hand, in such sort, that verily I thought he had pluckt out my right eie. And I would to God (said she) it had bene so indeed, rather then appeared to me in my sleep. God defend (said he) & send vs better luck, I wish it (said she) because it were better for me to lose both mine eies, then to be sorrowful for the losse of you. Surely I am sore afraide, leasse you be meant by this dreame, whom I esteeme as mine eie, my life and al my riches. Not so, said Cnem6: (for he heard al, being washed at the first crie of Cariclia) it seemes to mee y your dreame should mean another thing, & therefore tell mee whether your parents be aline, she said yea, if euer they were aline. Then iudge, sayd he, that your Father is deade, and that I gather by this, for as muche as we know that your parents be the cause, and Authours of our life, and that we see the light of day. Wherefore by god reason, dreames do liken our father and mother to a paire of eies, for asmuch as they be the cause as well of the sight, as of that may be seene. This is much, said Caricila, but God graunt that this be rather true then the other, & that your interpretation preuaile, and I be called the false Prophet. These things shall thus come to passe no doubt said Cnemon, & therefore you must be content therewith, but we indeed seeme to dreame, trisling thus long about dreames and fantasies, without any consideration of our owne busines, & the rather seeing that this Egyptian (he meant Thermutes) is absent, & bewaileth his breathlesse loue. Theagenes answered him

Cariclias exposition of her dreame.

Cnemons exposition of Cariclias dreame.

Why our parents be likened to a paire of eyes.

him, and said, Cnemon, for as much as some God hath  
 iointed you to vs, & made you pertaker of our calamities  
 let vs hear your aduise first, for you are skilled in these  
 countries, and vnderstand their tongue well, and we  
 are not so meet to consult of that which is necessary, for  
 y<sup>e</sup> we are drowned with greater dangers. Cnemon ther-  
 fore musing a litle, spake thus: which of vs is in greter  
 miserie, I cannot tel, for I am sure that God hath laid  
 calamities inough vpon my back also: but for that you  
 bid me, as the elder, to giue mine aduise as touching y<sup>e</sup>  
 present case, this is my mind. This Iland as you see, is  
 desert, & hath no man in it, but vs: moreouer of Siluer,  
 and Gold, and precious apparel here is great store. For  
 of such thinges Thyamis & his companions, haue taken  
 much, as wel from vs, as also fro others, & hath laid it  
 here, but as for corne, and other things wherby our life  
 may be maintained, there is not one whit. We are in  
 danger therefore if we tarrie here long, either to perishe  
 for fode, or with the returne of our enemies, or of those  
 who haue bene of this fellowship, if they come to fetch  
 this monie, whereof they all knowe. If anye of these  
 things happen, it shall not bee possible for vs to escape  
 without deathe, or if they deale more frendly with vs,  
 we shalbe subiect to their reprochful dealing, & scornful  
 behauiours. For seeing that these Heardsinnene be al-  
 waies faithlesse, now are they most, for that they wat  
 a Captain, & ruler, that may constrain them to be mo-  
 derate, we must therfore leaue and forsake this Iland,  
 no lesse then harmefull snares or a very prison indeede.  
 And first dispatch away Thermutis, vnder pretence to  
 inquire and seeke to know some certaintie of Thyamis.  
 Then shall we consulte more safely together, & thinke  
 of those things that are needful. And if this were not,  
 yet it is a point of wisdom, to put out of our company  
 a man by nature vnconstant, indoned with rude and vn-  
 courteous manners, which else misfrusteth somewhat of

Cnemons ad-  
 uice touchig  
 their present  
 affaires.

An orderly  
 leader makes  
 good follo-  
 wers.

What is to be  
 done with a  
 bad compa-  
 nion.

## The Æthiopian History

vs for Thisbes sake, and will not rest till he haue (if occasion serue) by fraude beguiled vs. They allowed his saying well, and thought it good to doe euen so: wherefore they went to the entrie of the Cave (for they perceiued it was day by this time) and waked Thermitis very drowlie with sleep, and when they had declared to him the likelihoode of their counsell, and had easily perswaded him, being a fickle fellowe, and had cast him into a little pit, and as much dust on her, as was to be founde about the Tabernacle, and done to her as religiously as the time would suffer, and with teares, and wrappings in steade of al other Ceremonies buried her, they sent Thermitis about the pretended businesse, as was decreede but he, after he had gone a little way, returned againe, and saide that he would not goe alone, neither rashly obiect himselfe to so present a danger, as to be a Spie, except Cnemon might goe with him.

Which thing whē Theagenes perceiued, that Cnemon did detract (for when he heard what the Egyptian said, he seemed to be much troubled in his minde, and soe a fraide) he said to him. Thou art able to geue good counsell but thy heart sayleth thee which thing I haue both at other times wel perceiued, but especially now. But pluck vp your spirites, and take a good heart to you, for at this time it seemeth necessarie to consent, & goe with him, that he conceiue no suspicion of our determined flight (for there is no danger for him that is armed and hath a sword, to goe with one vtterly vnarmed) and then if occasion serue, to slip from him, and come to vs into some village hereby, which we will agree vpon,

Cnemon was content and appoynted a certaine towne called Chemmis, very rich, and well peopled. situated on a Hill vpon the banke of Nylus, that it may thereby be the better defended from the inuasion of y<sup>e</sup> heauind. And it was to it after they were ouer the lake, almost an hundred furlonges, and they should goe right south.

It

*Necessitas plus  
poscit quam  
pletas solet. Se-  
neca.*

Chemmis a  
towne of E-  
gypt by Ny-  
lus.

It will be harde, said Theagenes, especially for Cariclia, who hath not bene accustomed to goe any longe iournes. But for all that, we will goe, and counterfet our selues to be beggers, and such as go about with certain iuggling castes to gette our living. That will be well (saide *Cnemon*) for yee bee verie euill fauoured people, but moſte Cariclia, whose eyes was lately pulled out, whereſoꝛe me thinketh, you wil not onely ask piẽces of breade, but couerletes, and caldrons. Hereat they smiled a little, so that their laughter moued but their lipps onely. When therẽſoꝛe with othe they had confirmed that which was determined, and taken the Godods to witnesse, that they would neuer by their willes for sake one another, they wente each of them aboute their decreed businesse. *Cnemon* therẽſoꝛe, and *Thermutis*, hauing in the morning early passed ouer the lake, toke their iourney througħ a thicke woode, wherein it was harde to finde any way. *Thermutis* went befoꝛe for so *Cnemon* wouldẽ haue it. pretendingẽ the cunninge hee had in that harde passage, and willing him to leade the way: but indeed rather prouiding for his owne safetie, and preparing a iust opoꝛtunity to giue him the slippe. After they had gone a good way, they espied a flocke of shepe. and after those. who kept them were sicke, and crepte into the thicke woode hard by, they killed one of the fairest rammes, that went befoꝛe the flocke, and roasting him at a fire, which the shepherds had made, did eat of yẽ flesh without tarying, befoꝛe it was througħly rosted, because their bellies were marueloꝛe syc pynched w̃ hunger. Like wolues therẽſoꝛe, oꝛ cozmozants they deuoured euery parte, though it were but a little baked against the fire so that while they did eate it, the bloude ranne about their tẽth. But after they had filled their bellies, and quenched their thirst with milke, they went forwarde, and now was it time for *Cnemon* to put his deuise in practise. When they had therẽſoꝛe

## The *Æthiopian History*

gone by a little hill (vnder which, Thermitis said, was the village, and in it Thyamis, being taken in the battaile, was either kept prisoner, or slaine, as he conjectured) Cnemon made an excuse that his bellie was troubled with too much meat, and by reason of the milke, he had a painefull laske, therefore he desired Thermitis to goe softly afoze, and he woulde by and by overtake him. Thus did he once or twise, or thrise times, so that now he seemed to deale truly, affirming that he had much a doe to ouer take him, after he had thus acquainted the Egyptian, at last, without his knowledge, he taried behind, and as fast as he coulde, ranne downe the hill into a very thicke woodde. But he when he came to the toppe of the hill, sate him downe on a stone to rest him, tarrying till night came in which they appoynted to goe into the village, to heare in what state Thyamis was, and therewithall he looked about for Cnemon, to who if he came after him, he deuised to do some harme. For he had not yett leste his conceiued opinion, that he shewd Thisbe, and therefore he bethought himselfe, how he might kill him againe, and afterwarde he was with a certaine madnes moued to set vpon Theagenes. But when Cnemon appeared not, and it was now farre on the night, he fell asleepe, and with the biting of an Aspe hauinge gotten like death to all his passed life, by the ladies of destinies pleasure perhaps, he slept his deadly and laste sleepe. But Cnemon after he had forsaken Thermitis, lest not runninge till darke night restrained his violent course, so that in that place where the night ouer tooke him, he hidde himselfe and laide as many leaues as he coulde vpon him. Vnder which he lying was much troubled, and slepte but a little, supposinge euerie royle and blast of winde, and wagging of each leafe to be Thermitis: and if at any time sleepe ouer came him, he thought that he fledde, and looked backe for him, that persued him not. And when he had lust to sleepe



sleepe, he woulde reſtaine, for that he would not ſleepe  
 longer, then neede required. Laſt of all, he ſeemed to be  
 angry with the night, and thought that it was longer  
 then any other was. As ſone as with great deſire he  
 ſawe the day, firſt he cut off ſo much of his haire, as he  
 had let growe, that he might be like vnto the theues, to  
 the intent, that thoſe who mette him, ſhould not trouble  
 nor ſuſpect him. For the theues beſides other thinges  
 that they doe, whereby they may ſeeme more fearefull,  
 let there haire grow ſo long that al men loath it, which  
 they ſhake hanging on there ſhoulders, knowing verie  
 well, that longe haire maketh them more acceptable  
 which are in loue, but theaues more terrible. When  
 therefore Cnemon had cut off ſo much of his haire, as  
 woulde make him ſeeme the more trimme, and not be  
 thought one of the theues, he made haſt to go to Chem-  
 mis, where he appointed to meete with Theagenes.  
 And being now come to Nylus, and ready to paſſe ouer,  
 he ſpyed an old man walking on the banke, vpper and  
 downe, who ſeemed to communicate ſome of his cogita-  
 tions with the ſtoud. he had long haire after an holy fa-  
 ſhion, but a verie white, and rough beard ſomewhat lōg,  
 his cloake and other apparrell like a Grecian. Cnemon  
 therefore ſtaide a little. but when the olde man paſſed  
 vp and downe diuerſe times and ſeemed not to ſee any  
 man by him (he was in ſuch a muſe, & ſure cogitatio) he  
 came befoze him, and ſaide, all haile ſir, I cannot, quoth  
 he, for that fortune wil not ſo. Where at Cnemon mar-  
 ueled, and ſaide, are you a Greeke? or what countrie  
 man eſſe? Neither a greeke answered he, nor any other  
 countrie man, but of this countrie, an Egyptian. Now  
 then happeneth it, ſaid Cnemon, that in your apparrell  
 you imitate the Geekes. By miſeries, ſaide he, haue  
 chaunged this handſome apparrell for others. Cnemon  
 marvelled that any mā could trimme and dec' e himſelf  
 for any miſhappes, and ſaine woulde haue knowne the  
 cauſe

Why theeues  
weare long  
haire.

Long haire  
doth beſt be-  
come Louers

Thought be-  
nummeth all  
the ſences.

Miſeries the  
cauſe of diſ-  
guife.



## The *Æthiopian* History

cause or manner thereof. You cause me, saide the olde man, to remember many troubles. and do also moue by them a wonderfull grudging againste your selfe: but whether bee you going, or from whence come you, or how happeneth it that you speak Greek in Egypt: that were a merry iest in orde, saide *Cnemor*, in as much as you first asked me and wil tel me no part of your estate, yet he woulde knowe of me, mine. I am well pleased (quoth the old man) for that you seeme to be a Grecia, & some fortune as I gesse, hath transformed you into an other figure also. Beside that you so earnestly desire to heare in what state I am Surely my græfe desireth to be offered, and if I had not happened on you, I thinke I should haue told it to these reeds according to y tale. Let vs therefore leaue these banks of Nylus. and Nilus it selfe too, neither is the border of this bank fitte to tel a long tale in, lithe that it is subiecte to the vehemente heate of the South sunne. Let vs therefore goe to the village that we see ouer against vs, if you haue no greater businesse, there shall you bee my guest, not in mine own house, but in a very good mans, who hath intertained me in aduersity: In his house shall you heare al my fortune if you wil, and in like manner you shal tell me yours. Content, saide *Cnemor*. For if I had not mette with you, I must haue gone to this village, to tarrye by appoyntment of some of my companions, they tooke a boate then (whereof their was great store, readye to transporte any man for hyre) and came into the towne, and so into the house, wherein this old man was hosted, the good man of the house was not at home but his daughter nowe marriageable. & the other maides: as many as were at home entertained them verie courteously, and intreated the olde man, as hee had bene their father. For so I thinke their master had commanded. One washed their legges, and swept the dust from vnder their saete, another made their bedde, and provided

It is a greates  
pain to con-  
ceale any  
misshap long.

bed a soft lodging for them, another brought in the  
 potte, and made a fire, another covered the table and set  
 wheaten bread thereon & diuers other kinds of fruites.  
 Whereat Cnemon marueled and sayd father, perhaps  
 we are come into Iupiter hospitalis house, we are so  
 much regarded and y<sup>e</sup> with so good mind. Not into Iu-  
 peters faith he, but into such a mans as knoweth Iupiter  
*hospitalis*, and the patrone of such as be in aduersitis  
 well. For, sometime he leadeth his life in travell, and  
 merchandise, and hath seene many Cities and knoweth  
 the maners and fashions of diuers nations. For which  
 cause it is like that he entertained mee into his house,  
 wandering and traueilling a fewe dayes ago about, as  
 also he hath done many moe others. What trauel, fa-  
 ther, said Cnemon, is it which you speake of. I am, saide  
 he in this place, bereft of my children, and knowe the  
 misdoers wel, but cannot be reuenged: Wherefore I  
 wayling beweepe my sorrowe, like a Birde whose nest  
 a dragon pulleth downe and deuoureth her young be-  
 fore her face, and is afraide to come nigh, neither can  
 she flie away: at such controuersie is loue, and sorow  
 in her, but making a great noise flieeth about the mi-  
 table sledge, & powreth in vaine her motherlike, and  
 humble teares into those cruell eares, who haue of na-  
 ture beene taught no mercy. Will you therefore, saide  
 Cnemon, tell mee how and when you had this cruell  
 hap? Hereafter, said he, I will. Now it is time to loke  
 to our bellies to which *Homer* hauing respect not with-  
 out good consideration, called it pernicious, so that in  
 compacison the of all thinges els were counted little  
 woorth. But sicke according to the wisdom of the  
 Egyptians let vs so sacrifice to the immortall Goddes,  
 for nothing shall ever cause me to breake this custome.  
 Neither shall any græfe be so great, which shall cause  
 me to put the remembrance and seruice of God out of my  
 minde: when he had said thus he powred a little cleane  
 water

Iupiter hos-  
 pitalis.

A pretty  
 Similitude.

Homer cal-  
 leth the belly  
 pernicious.  
 Calasiris will  
 not forget to  
 doe sacrifice  
 to the Gods.

## The Ethiopian History

Calasiris sacrificeth to Theagenes and Cariclia.

Theagenes & Cariclia, Calasiris childre without a mother.

A wise man counteth thanks a reward.

water out of a viall, and sayde, I doe sacrifice to the Gods of this countrey, and to the Goddesses of Greece to Apollo of Delphos, and beside, to Theagenes, and Cariclia god and honest creatures, for as much as I make these Goddesses also: and therewithall he wept, as though he would doe an other sacrifice to them beside, with sorrowful teares. When Cnemon hearde this, he was abashed, and looked earnestly on the old manne round about. What say you (quoth he) be Theagenes and Cariclia your childre indeed: They are my children said he, borne without a Mother. For the Goddesses haue made them my children by chance, and caused me to be sorrowfull for them, so that I haue a natural affection of mind towarde them, by which they esteemed me as their father, and so called me also. But I pray you tell me how you knew them. I do not onely know them, said Cnemon, but tell you that they be safe and in good health. O Apollo, and the rest of the Goddesses, sayd he tell mee in what countrey they be, and I will call you then my sauour, and make squall account of you as with the Gods. What rewarde, sayde he, will you giue me: At this time, said he, thanks. which a wise man counteth a godly rewarde. And if ye come into my countrey, which the Goddesses tell me shalbe shortly, you shal haue great riches. You promise mee said he, that whiche is to come, and very vncertaine, and may yet presently sufficiently recompence me. If you see any thing presently tell me. For I so much desire that, that I coulde be contente to lose some part of my body, and yet think that I am not maimed of any member, but haue euery toynt whole. I require this (said he) that you woulde vouchsafe to tell me of them, of whence they are, who be their parentes, and what fortune they haue hadde, thou shalt haue, answered hee, a greate rewarde and such a one as to it nothinge may bee comparable: although you had asked all the treasure in the world.

But

But let vs now eate some meate. For both of vs, as wel you to heare, as I to tel, shall haue need of longer time. When they had eaten Nuttes, Figges, Palmes now gathered, and such other fruite as the old manne was accustomed to feed on, (for his conscience made no difference of meates) they dranke, he water, and Cnemon wine, after a little while then Cnemon saide, Father, how well Bacchus is pleased with tales and banqueting songs, you know wel inough.

Bacchus  
pleased with  
merry songs  
and tales.

Wherefore now also seeing he hath challenged me to himselfe, he moueth me to desire to heare somewhat, & constraineth me to craue any promised rewarde, & now it is high time to make prouision to play this commedie as one a stage, as the prouerbe is. You shall heare it said he, and woulde to God that thristie Nausicles had been here, whom I haue oft by diuers delates deluded, very desirous to heare this tale. After Cnemon heard Nausicles named, he asked where he was then. Hee is gone quoth the old man, on hunting. What maner of hunting, said he? Of wilde beasts very cruell, which be called indede men, and heardomen, but liue by thefte, & can hardly be intrapped, for that they vse by-pathes, and caues in the marish ground. Whereof doeth hee accuse them said he: of the taking away of a lemmann of his, which he brought from Athens, whome hee called Thisbe. Lord God, saies Cnemon, and therewithall suddenly held his peace, as though he woulde say no more, and when the old man asked him what he ayed, Cnemon willing to bring him to other matters, saide, I marvel how, or with what army emboldened, he durst set vpon them. He answered, Oroondates is made deputie of Egypt, by the great king, by whose commaundement Mitranes captaine of the watch, is made gouernour of this Towne, Nausicles hired him for a greate summe of money, and with great company of horsemen and footemen conducted him against them. Hee taketh in:

Oroondates  
deputy of  
Egypt.

## The Ethiopian History

The wiues of  
Greece haue  
their Goisips  
meetings.

in very ill parte the losse of that maide of Athens, not so much for that she was his friende, and played well on instrumentes, but more, because he was in minde to carrie her to the king of *Ethiopia*, as hee said, that shee might be his wiues drinking gossippe, and familiar after the manner of the *Grækes*, as though he were depriued therfore of a great summe of money which he hoped to haue for her. he maketh all prouision possible to recouer her againe. My self willed and exhorted him so to do. supposing, that he by some chance might happe to finde my children and helpe me to them againe. Wee haue talked inough said Cnemon, now cutting him of the heardmen, captains, and of the kings themselves. It wanted but little, that you had not with your talke turned my minde another way, you haue added this glaunce, nothing appertaining to Bacchus, as the prouerbe is. Wherefore returne your talke to that you promised, for I haue founde you like Protheus of Pharo, not turning your selfe into diuers figures, as hee did, but attempting to bring me from my purpose.

Celafiris  
born at Mem  
phis, telleth  
the whole  
course of his  
lite.

Saturne an  
vn lucky pla  
net.

You shall know said the old man. But first I will tell you of my selfe, not begulling you in my tale, as you think: but propounding such talke as shalbe true, & well agreeing to that which followeth. The citty wherein I was borne is called Memphis, my fathers name, and mine also is Celafiris. As touching my trade of life, I am now a bacabond, who was not long befoze a priest, I had a wife by the ordinance of the citty, but losse her by the lawe of nature. After she had passed out of this body into another rest, I liued a while without anye miserie delighting my self with two sonnes. that I had by her. Not many yers after the course of heauen prescribed by destinie, both chaunge all our estate, and Saturne cast his eye into our house, makinge the chaunge stil worse and worse, without any hope of anoiding the same: onely foresight, as in such matters is common, was



was my gaine which much abated the violence & heats of these misadventures. For those miseries (my sonne,) that come on thee sodainly, be untollerable, but such as are foreseen, are borne with more equall mind. For the mind being occupied with fear, is abashed of those, and taketh them heauily, but custome by reason maketh these more familiar such a thing hapned unto me. A woman of Thrace, of ripe yeares, and excepte Caricia the fairest in the world whose name was Rhodopis, I know not where, nor how by the ill luck of her louers, leauing her Countrey, travelled ouer all Egypt, & came in verie wanton wise to Memphis, with a great sort of maydes and seruants waiting on her, verie perfectly instructed in all Generous entisements, and wanton behauiour, so that it was possible for none that looked on her, not to be intangled with her loue, of such an vnauoydable force, was the whorish allurements, that proceeded from her eyes. She entred into Ius Temple off, whose Priest I was, and worshipped the Goddes dayly, and offered diuers sacrifices, and giftes, which cost many Talentes, (I am ashamed to tell it, yet I will) with often beholding of her she ouercame me, and that temperance also which in all my life with great studie I had conserued. A great while I withstood the eyes of my body with the inward eyes of my minde, yet at last, overcome with this affection of loue, as those who are heauy laden, I was constrained to yeelde. When therefore I vnderstode that a woman shoulde be the beginning of all the ill lucke which the Gods had appointed mee, of which I was not ignorant before, & perceiued that by fatall destinie it was so decreed, and that the God whose turne was then to rule, would playe that parte: I determined not to dishonest the Priesthood in which from my youth I had beene brought vpp, neither to defile the Temples, and secrete places of the Goddes, and to auoide that which was by destiny decreed,

What misery is best to be borne.

The beginning of the ill fortunes of Calasiris. Rhodopis a Harlot.

Calasiris falleth in loue with Rhodopis

An example of an heathen Puffe.



## The *Æthiopian History*

Calafiris ban-  
nished him-  
selfe.

cræde, not for doing the deede (which God forbids) but to punish my desire with conuenient punishment, as in my minde I determined, by reason ruling in that iudgemente, I banished my selfe, and unhappie man forsooke my countrie, as well to yeilde to the necessity of the Ladies of destinie, and giue them leaue to determine of vs what they would, as also to leaue the cursed Rhodopis. For I was afraid my guest, lest if he, who then had dominion, should violently enter into the citie I should be forced to doe some vile thing. But the chiefe cause, aboue all other, that banished me, were my sonnes, for the secret wisdomme, that I had of the Goddes, foreshewed to me, that they shoulde fight a bloody battaile betwene themselves, that I might therefore remooue such a cruell spectacle from mine eyes (which I thinke the sunne himselfe would not behold) and to acquite these fatherly eyes, of the sighte of my sonnes death, I went my way to preuent these things, pretending as though I would goe to greate Thebes, to see my elder sonne, who was then with his Graundfather, his name was Thiamis. Cnemon, started when he heard the name of Thyamis, yet he kept his counsell, as well as he coulede, the better to heare that which followed: but he told on as followeth. I omit that which happened to me by the way (youngman) for it nothing appertaineth to that, you aske for. But when I heard that there was a certaine citie of Græce sacred to Apollo, which was a temple of the Gods, and a colledge of wise men, and farre from the troublous resort of the common people. I went thither, thinking that citie was dedicated to hylines, and ceremonies, to be a meet place for a manne being a prophet to resorte vnto. So when I had sailed by the coast of Cressia, I was arriued at Cyrrhus, I went in hali out of my ship to the towne whether after I was come, I selte a certaine diuine odour breath vpon me. So that for many causes I accounted

Calafiris  
iourney to  
Delphie.

counted that Cittie a meet place for me to abide in, the  
least whereof was not, the naturall situation of the same. For as it were a naturall defence or tower, Paron of Delphi  
nassus teacheth over it, inclosing the City as it were  
with a wall with his two toppes. You say very well  
(quoth Cnemon) and like one indeed who had tasted of  
Pithos spirit, for I remember that my father told me  
the sight of the tower was such, when the Athenians  
sent him to the Councell of Thamphidioncs. Are you  
then an Athenians sonne said he? Yea sir said Cnemon.  
What is your name? Cnemon answered he. How cam  
you hither? You shall heare that hereafter, now tell on  
your tale, content quoth he. I went into the Citie, and  
prayed it much in my minde, for the places of exercise  
there, and the pleasant fieldes, and the springes, with  
the fountain of Cattalius, this done I wnt to the Tem-  
ple. For the report of the people, that said the Prophe-  
tesse would giue answer presently, moued me so to do,  
as sone as I had gone into the Church and saide my  
prayers and made a certaine secret request to the God,  
Pythias answered me thus.

The pleasant  
commodities  
of Delphi.

To shunne the destinies sure decrec,  
Thou takest all this roile;  
And therefore leauest the fruitfull coast  
of *Nylus* fertile soile.  
Haue a good heart, for I will giue,  
the blakish fields againe  
Of *Egypt* vnto thee, till then,  
our friend thou shalt remaine.

Apollos an-  
swere to Ca-  
lasis.

As sone as the Oracle had ginen me this answer, I  
fel grueling on the altar, and desired him in al things  
to be my god God. But a great sort of those that stood  
by me, prayed the God much for giuing mee suche an  
answere at my first comminge: Every man talked of  
fortune, and beheld me and said, that I was the wel-  
commest man to the God that ever came ther, saue one

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Lycurgus  
which gaue  
lawes to the  
Lacedemo-  
nians.

Pretty Hea-  
thenish ques-  
tions,

Lycurgus of Sparta, wherfore when I desired to dwell in the Churchyaede, they gaue me leaue, and decreed, that I should be nourished of their common charges. So be short I wanted no good thing. For there I enquired the causes, and manner of the sacrifices which were very diuers, and many, that as wel the men that inhabit ther, as also strangers make, or els I conferred with Philosophers, vnto which Citty no final number of such men come, so that the Citty is in a maner a studie dedicated to prophesies vnder the God, who is capitaine of the Pules. And at the firste there were diuers questions, as touching many matters moued among vs. For some would aske after what sort we Egyptians honored our gods, another, why diuers countries worshipped diuers kinds of beasts, and what they could say of euery of them, other enquired of the maner & fozm of the buildings called Pyramides, many of their framing of instruments and their tunes. At a worde, they left nothing that appertaineth to Egypt, vnsearched. For the Grecians eares are wonderfully delighted with tales of Egypt. At last certain of the ciuilest sorte fell in talke of Nylus, and asked me whence were his heads and what special property it had aboute other riuers, and why it alone of all others in Summer dyd rise. I told them what I knew, and was written in the holy booke, and was lawfull onely for the priestes to know, how that the head thereof was in the highest part of *Æthiopia*, and furthest bounds of al Libia, at the ende of the East Clime, and beginning of the South. It floweth in the Summer, not as some think, by resolt of contrarie blastes of the south west winde (as some thinke) but for that those same windes blowing out of the south, gather together, and drive all the Cloudes of the aire into the South (about the middle of the summer) till they come to the burning line, wher their violence is abated, for the incredible heate there abouts,

so that all the moisture, which was before gathered together and congeled, melteth, and is resolued into a boundance of water, wherewith Nylus warreth proud, & wil be a riuer no longer, but runneth ouer his banks, and covereth Egypt with his waters, as with a sea, and maketh the ground very fruiteful. Wherefore it minis-  
 streth sweete waters to drinke, as is like, for that they come from heauen, & is pleasant to be touched, not now so hoate as at the first, yet it is luke warme, as one that springeth in such a place. For which cause of that floud and none other, arise no vapors, for if there should, then were it like that it receiued his encrease of snowe resolued, of which opinion some learned men of the Greeces haue bin, as I talked of these matters in this sort Apol-  
 loes priest, called Caricles, my familiar freende, saide vnto me. It is very wel said of you, & I my self am of your opinion also, for I haue hard the priestes of Egypt that inhabit about Nilus, say so also. And haue you bin there the Caricles, quoth I: I haue, quoth he Calasiris. What mischance dzaue you thither: I asked him then. The ill lucke that I had at home, said he, which for all that turned to my great felicitie. I wondred at that, & thought it could not be so. You will not maruell, quoth he, if you heare the whole processe of the matter, which you shall doe when you please. Then quoth I, tell me now, for I am wel pleased you should so do. Caricles then when he had let the people depart, said, know that for a certaine cause I haue desired a greate while, that you might be made priue to mine estate. A long time after I was married, I had no children: yet at length when I was old, & had made earnest praiers to God I had a daughter, the which, God foreshetwed me, shold be boyn in an ill time. For all that, she became marriageable, & I prouided her a husbande of one of her sisters (for she had many) which in my iudgemente, was the moste honest man. The firste nighte that this vnhappy wench,

He confuteth  
 the opinion  
 of certaine  
 Greek philo-  
 sophers.

Caricles tel-  
 leth calasiris  
 all his estate.

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He was perhaps of Themistocles opinion, who rather chose a man without money, than monie without a man.

A man may not kill himselfe.

Catadupic  
a city of  
Egypt.

lay with her husband, she died either with a Thunderbolte, or else for that by negligent handling, her bedde was set on fire. And thus the marriage Song, not yet ended was turned to mourning: and she was carried out of her Bridebedde into her graue: and the Tapers that gaue her light at her wedding, did now serue to kindle her funerall fire. Beside this unhappy fortune, God gaue him another tragicall mishappe, in that hee tooke the mother from me, beeing too sorrowful for the death of her daughter. I therefore (not able to beare this greate punishment at the Goddes hande, did not kill my selfe, in obeying their preceptes, who are occupied aboute holy controuersies, and affirme it not to be lawfull, but left my country priuily and fled farre from the sorrows I felt at home: for the quick remembrance of the mind, is greatly holpen, to forgette euilles passed, if it be obscured. and darkened by turninge of the eyes from the same. After I had travelled ouer manie countries, at length I came into your Egypt, and into the citie Catadupic, to see the Ruines of Nylus. And thus my friend, I haue tolde you the manner of my travell into those places. But I desire, that you shoulde knowe the principall cause, why I tel you this tale. As I walked about the citty, as my leisure serued. and did buye such thinges, as are verie scarce in Greece (for now by continuance of time, hauing well digested my sorowes, I hasted to return into my country) there came a sober man to me and such a one, as by countenance, appered to be wise, that had lately passed his youthfull yeares, who was in couller very black, and saluted me and saide that he woulde talke with me aboute a certaine matter (not speakinge Greeke very well.) And when hee saue, that I was willing to goe with him, hee brought mee into a certaine Temple, and by and by sayde, I saue you buye certaine Hearbes and Rootes that growe in India, and Æthiopia, if you will

& without guile, I wil shew you them with al my hart.  
 That I wil, quoth I shew me the I pray you. With y  
 he toke a little bag from vnder his arme, & shewed me  
 certaine pzeious stones of wonderfull pze. For ther  
 were Pargarites among them as big as a little nutte,  
 perfect rounde, and Smaragues, and Hiacinthes, they  
 were in colour as the greene grasse. and shyned verie  
 bright. These were like the sea banke, that lieth vnder  
 a hard rocke which maketh all that is vnderneath to be,  
 like purple colour. At few wordes, their mingled, and  
 diuers shining colour. delgthed and pleased the eyes  
 wonderfully which as sone as I saw. You must seeke  
 other chapmen qd. I god sit for I. & all my riches are  
 scant able to buy one of the stones that I see. Why said  
 he, if you be not able to buy the, yet are you able to take  
 them, if they be giuen you. I am able, said I, to receiue  
 them indede, but I know not what you meane so to  
 mock me. I mock you not, qd. he but meane god faith  
 and I swear by the God of this church that I wil giue  
 you al these things, if you wil take them, beside another  
 gift, which farre excelleth them all. I laughed when I  
 heard this. he asked me why I laughed. Because, quoth  
 I, it is a thing to be laughed at: seeing you promise me  
 thinges of so great pze, and yet assure me to giue mee  
 moze. Trust me, said he: but sweare that you will vse  
 this gift well, and as I shall teach you. I maruelled  
 what he meant, and staid a while, yet in hope of those  
 greater rewardes. I toke an oth. After I had sworn  
 as he willed me he brought me to his lodging, and shew-  
 ed me a maide of excellent beauty. which hee sayde,  
 was but seven yere olde, methought she was almoste  
 marriageable, such grace doth excellent beautie geue  
 to the talenesse of stature. I stode in a maze, aswel for  
 that I knew not what he meante, as also for the vn-  
 satisfiable desire I had to looke vpo her. The spake hee thus  
 to me. So y, the mother of this maide, which you see for

Many take  
 others for  
 like end, but  
 do scantly  
 performe  
 them so well.

What excel-  
 lent beauty  
 with talnesse  
 of stature, ma-  
 keth a womā  
 seemely.



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Cariclia committed to fortune.

Cariclias  
state found  
in a sampler.  
What was  
hir bringing  
vp.

Beauty can-  
not be hidde

a certaine cause, that you shal know hereafter. laid her forth. wadded in such apparell as is commonly used for such purposes. committing her to the doubtfullnesse of Fortune. And I by chaunce finding her, took her vp, for it is not lawfull to despise and neglecte a soule in daunger. after it hath once entred into an Humane body. For this is one of the wise mens precepts that are with vs. to be whose scholer my self was once iudged worthy. Besides that even in the infantes eyes there appeared some wonderfull thing. she beheld mee with such a stedy, and amiable countenance, as I looked upon her. With her was also found this bagge of precious stones which I shewed you of late, and a silken cloth wrought with letters in her mother tongue, wherein was her whole estate contained. her mother as I gesse procuring the same. Which after I had reade, I knew whence, and what she was, and so I caried her into the country far from the Citty, and deliuered her to certaine sheepehearbes to bee broughte vpp with charge that they should tell no man. As for those things that were founde with her, I detayned with my selfe, leasse for them, the maide should be brought into any daunger. And thus at the first this matter was concealed: But after, in proesse of time, the maide growing on, and becomming more sayre. then other wome wer, (for beautie in mine opinion cannot be concealed though it were vnder the grounde, but woude thence also appeare) fearing leasse her estate should be knownen, and so she killed, and I brought in trouble therefore I setwed, that I might be sent in Ambassage, to the Deputie of Egypte, and obtained it, wherefore I come. and bring her with me, desirous to sette her busines in good order And now must I vtter to him the cause of mine Ambassage. for he hath appointed this day for the hearing of me As touching the maide I commend her, to you, and the Goddes, who haue hitherto conserued her.

vppon

vpon such conditions, as you are bound by othe to per-  
 forme. That is, that you will vse her as a free woman,  
 and marry her to a free man, as you receiue her at my  
 hande, or rather of her mother, who hath so left her. I  
 hope that you will performe al things wherof we haue  
 commoned aswell by credit of your oth, as also by trust  
 y<sup>e</sup> I haue in your maners, which I haue by many daies  
 experienced to be very Greekish indeed. Thus much I  
 had to say to you, before I executed my commissiō. as co-  
 cerning mine ambassage : as for other secreties belon-  
 ging to the maide, I will tell you them to morrowe in  
 more ample wise, if you will meete with me aboute Isis  
 temple. I did as he requested, & caried the maide muffled  
 to mine own house, and vled her very honorably y<sup>e</sup> day,  
 comforting her with many faire means, and gaue God  
 great thanks for her, from that time hitherto, accom-  
 plying, & calling her my daughter. The next day I wēt to  
 Isis temple, as I had appointed with the stranger, & af-  
 ter I had walked there a great while alone, & saw him  
 not, I went to the deputies house, & inquired whether  
 any man saw y<sup>e</sup> legate of *Ethiopia*. There one told me,  
 that he was gone, or rather driuen homeward, the last  
 day before sun sette, for that the deputie threathned to  
 kill him, if presently he departed not. I asked him the  
 cause for that, quoth hee, by his Ambassage he willed  
 him not to meddle with the mines, out of which, y<sup>e</sup> sin-  
 ragds were digged, as those that appertained to *Ethi-  
 opia*. I cam home again, much griued, like one that had  
 some great mishappe, because I could not knowe anye  
 thing as touching the maide, neither whence shee was  
 or who were her parentes. Paruaile not thereat, said  
 Cnemōn, interrupting him, for I my selfe take it hea-  
 uily, that I cannot know it now : yet perhaps I shall  
 know it hereafter, you shall indeed, said Calasiris.  
 But now will I tell you, what Caricles saide more. Af-  
 ter I came into my house (quoth he) the maide cam forth

Caricles cal-  
 leth Cariclia  
 his own dau-  
 ghter.

Sisimithers  
 his ambassad

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to méete me but saide nothing, because shee coulde not yet speake Greeke: yet shee tooke me by the hande, and made me good chear with her countenance. I marueled that euen as god greyhoundes doe satvne vppon euery one, though they haue but little acquaintance with thē, so shee quickly perceiued my good will towarde her, and did embrace me as if I had bene her father. I determined therefore, not to tarry longer in Caradupi, leasse some spite of the Goddess should deprīue me of my other Daughter too, so comming by boate dovtne along Ny-lus, to the sea: I got a shippe, and sailed home and now is this my daughter with mee, this Daughter, I say, synamed also by my name, for whose sake, I lead scant a quiet life. And beside other thinges, wherein shee is better then I coulde wish, she learned the Greeke tounge in so short space, and came to perfit age with such speed, as if she had ben a pērelesse bzaunch, and farre of passed all other in excellent beantie, that all mens eyes, as wel strangers, as Greeks, were set on her. To be short, wherfoeuer she was either in the temples or at publike exercises, or in the places of common resort, shee turned all mens mindes, and countenances vnto her as if shee had bene the Image of some God, lately framed. And although shee be such a one, yet shee griueth mee sore. Shee hath bidden marriage farewell and determineth to liue a maiden stil, and so becomming Dianas seruant, for the most parte, applyeth her selfe to hunting, and doth practise shooting. For my parte, I lett little by my life who hoped to marrie her to my Nephew, my sisters Sonne, a courteous young man, well mannered, and faire spoken, but I can, neither by prayer, nor promise nor force of Argument perswade her thereto: but that which griueth mee moste, is that, (as the Wouerbe saith) shee vseth my owne feathers against mee, and addeth greate experience, and many reasons to prooue that she hath chosen the best kinde of life, commending

virginity

Cariclia not  
onely passing  
beautiful but  
very witty  
also.

Cariclia not  
willing to  
marrie.

virginity with immortall praise, and placing it in Heaven by the Goddess, calleth it immaculate, unspotted, and uncorrupted: as for loue, Venus dispozte and euery Ceremonie, that appertaineth to marriage, she vtterly dispraiseth. In this matter I require your helpe, and therefore now I hauing good occasion, which hath in a manner perfected it selfe to me vse a longer tale, then neede requireth. Doe thus much for me good Calasiris, vse some pointe of your wisdom, though it be by inchauntment, to perswade her, either by worde, or deed, to knowe her owne nature, and to consider, that she is bozne of a woman. This you can do, if you wil for she disdaineth not to talke with men, for that she hath bene commonly brought vp among them. And she dwelleth in the same house with you, here I meane within y circuite and compasse of this Temple. Despi'e not mine humble praiers, and suffer mee not to liue in mine age without children, and comfozte, and hope of any to succede me: this I beseech you to do for Apollos sake and all the Gods of your owne countrey. I wepte when I heard this, Cnemon, because he himselfe not without teares thus humbly besought mee, and promised to doe what I could for him in this pointe. While we yet talked of these matters, one came to vs in haste, and tolde vs that the Captaine of the Aenians ambassage, was at the gate, and made prouision, and therefore desired the Priest to come away and beginne the sacrifice. I asked Caricles what those Aenians were, and what holy message theirs was and what sacrifice they made. The Aenians saide he, is the noblest parte of Thessalia, and right neere by, which fetch their petegree from Deucalion, and stretch to the borders of Malia, their chiefe citie is Hipala so called as they say because it is mistresse, and ruler of the rest but as other thinke for that it is situate vnder the hill Oeta. This sacrifice the Aenians send to Pyrrhus Achilles sonne euery fourth yeare. at

Aenians a people of Thessalia fetch their petegree from Deucalion. How far the Aeniás countrey goeth. Their chiefe city is Aipala the manner of the Aenians sacrifice to Pyrrhus.

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such time as the feast Agon is kept to Apollo (whiche is now as you know) for here was he killed at the very Altars of Apollo, by the guile of Orestes Agamemmons sonne: this message is done more honourablye then any of the rest, because the Captaine saith, he is one of *Achillis* line. By chance I met with him two dayes ago, and there seemeth verily to appeare in him somewhat worthye those that come of *Achillis* bloude, such is the comelines of his person, and talnes of stature, that it maye easily proue he was bozne of some Goddesse. I maruailed how they being *Enians*, did say they came of *Achillis* bloude, because the Egyptian Poet Homer saith that he was bozne in Pythia. The young manne, and the rest of the *Enians*, say plainly that he is their progenitur, and that Theris was married to Peleus out of Malia, & that in old time Pythia was there aboutes, and that beside them whosoever do challenge the noble man for his valiant actes, say vntreuly. For his parte, he proueth himselfe to be of *Achillis* bloud by an other reason: for that Menesthius his grandfather, who was the sonne of Sperchius, and Polidora Peleus daughter, which went with Achillis among the noble captaines, to Troye, and because he was his kinsman, was one of the chiefeest captaines of the Mirmidones. And although he himselfe be very neare on euery side to Achillis, and ioyne him to the *Enians*, yet he accounteth these funeralles to Pyrrhus, for a most assured profe, whiche all the Ihesaians (as he saith) haue granted to them bearing them witnesse that they be the nerfe of his bloud. I enuy them not Caricles (quoth I) whether, they challenge this to theselues vntreuly or it be so indeed. But I pray you, send for y<sup>e</sup> Captain in for I desire much to see him. Caricles was content: Therewith entred in a young man of Achillis, courage indied, who in countenance, and stomacke appeared no lesse, with a straight necke, his foreheaded, with his haire in comely sozt rebending

A pretty discourse of Achilles country, prouing the *Enians* to come of his race.

The description of a very comely man.

bending downe, his nose, and nostrilles wide enough to take breath, which is a token of courage and strength his eyes not very gray, but graye and blacke, whiche made him looke somewhat fiercely, & yet very amiably, not much vnlike the Sea, which is neuer calmed after a boisterous tempest. After he had saluted vs, as y manner was and we him againe, it is time, saide he, to doe sacrifice to the Godds, that we may finish the spoble mans rites and the pompe thereto belonging by times let it be so said Caricles, and as he rose, he told me softly you shall see Cariclia to day, if you haue not sene her before, for she must be at the pompe and funeralles of Neoptolemus by custome. I had sene the maide before, Cnemon, and done sacrifice with her, and shee woulde inquire of me of our holy customes and ordināces. Yet I sayd nothinge to him, waytinge to see what woulde come hereof, and so wee wente to the Temple both together. For all thinges that belonged to the sacrifices, were made ready by the Thessalians. As soone as we came to the altar, and the young man beganne to do the sacrifice, hauinge leaue firste of the priestes. Pythia saide thus.

Ye men of Delphi sing of her,  
and Goddess of spring praise :  
Who now in grace begins to grow,  
but fame shall end her dayes.  
Who leauing these my temples here,  
and passing surging streames :  
Shall come at length to country scortcht.  
with Phœbus blazing beames,  
Where they as recompences due,  
that vertues rare do gaine :  
In time to come ere it be long,  
while Meters ha'll obtaine.

Apollo his answer as touching Theagenes and Cariclia.

After the Gods had saide thus, those that stode by cast many doubtles, but knewe not what that answered should



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when oracles  
and southsay  
ings are to be  
expounded.

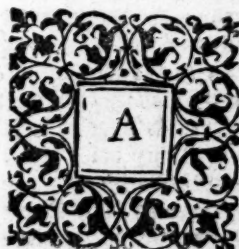
should meane. Cuery man had his seuerall exposition & as he desired so he coniectured, yet could none attain to the true meaning therof for oracles and dreams are for y<sup>e</sup> most part vnderstood, whe they be come to passe. And although the mē of Delphi were in a maze, for that was said, yet they hasted to go to this gorgeous solemnitie, not caring to make any diligent inquirye of the answers which was giuen.

Here endeth the second  
Booke.

## The third Booke.

*The Contents of the third Booke.*

In the third booke is contained the manner of the Funerals, and how Theagenes fell in loue with Cariclia, and she with him, and the moane that Caricles made for her to Calasiris.



After the Pompe and Funerall was ended: nay Father quoth Cnemon, interrupting him) it is not done yet, seeing your talk hath not made me also a looker thereon. But you slip from me who desire wonderfullye to behold the whole order thereof, no lesse than one (as the olde Proverbe) that is saide of one that commeth after a feast, in as much as you haue but opened the Theatre, and straight shutte it vp againe. Cnemon (saide Calasiris) I would not trouble you with such impertinent matters as you do now desire, but would haue brought you to

to the principall points of my tale and that, which you desired at firſte. But becauſe you deſire by the way to be a looker hereupon, hereby you declare your ſelf to be an Athenian, I will briefly declare to you the brauerie thereof, as well for it ſelfe becauſe it is famous, as alſo for certaine things that happened thereat. The Heccarombe wente before, and ſuch men as were but lately entered into the holy miniſterie leade the ſame; eache one had a white garment knit about them, their right hande, & arme with their breaſt naked, and a Dollare therin. All the Dren were black, but very luſty, wagginge theyr heades, and liſting them vpp a litle, they had euen hornes, part whereof was guilded, other had Garlandes of flowers vppon them, their legges were ſomewhat crooked & their throttes hanged beneath their knes and there were ſo many as would make a iuſte Hecarombe indeede. After theſe followeth a great ſort of other offerings, and every kind of beaſtes was lead by it ſelfe in order alone, with an inſtrument that appointed when and with what they ſhould begin. Theſe beaſtes, and their leaders did certaine virgins of Iheſſalia ſtanding in a ringe, with their haire loſe aboute their eares, entertaine. The maids were diuided into two companies, thoſe who were in the firſte, carryed flowers and fruite. The other carried in baſkets other fine knackes, and perfumes, and filled all the place w<sup>th</sup> pleaſant odour: they carried not theſe thinges in their handes, but on their heades, for that they helde theyr hands forwarde and backward that they might y<sup>e</sup> more eaſily both go and daunce. They receiued their Song of another company, for it was the duety of theſe to ſing the whole Hymne. In this ſong was Phetis praiſed, and Peleus, then their Sonne, and after him, after theſe Cnemone: what Cnemone (quoth Cnemone now father ye take ſtō me the pleaſanteſt part of this tale, as though you would make me a beholder onely of that, that was done

The manner  
of the ſacri-  
fice.

Heccarombe  
is a kind of  
ſacrifice.

## The *Aethiopian History*

domme in his Royaltie, and not a hearer also. You shall heare it, saide Calasiris, seeing it pleaseth you, this was the Songe.

the song that  
the Theffali-  
an virgins  
fung in hon-  
nor of thetis,  
Peles, achil-  
les & pyrrhus

O *Nereus* God in surging Seas,  
we praise thy daughter deare :  
Whome *Peles* at commaundement,  
of *Ioue* did make his feare.  
Thou art our Ladie *Venus* braue,  
in Sea a glimling Starre :  
Who, thee *Achilles*, did bring forth,  
a verie *Mars* in warre.  
And captaine good vnto the *Greekes*  
thy glorie scales the skies :  
To thee did thy redheaded wife,  
cause *Pyrrhus* rough to rise.  
The *Troyans* vtter ouerthrow,  
but stay to *Greekish* hoast :  
Be thou good *Pyrrhus* vnto vs,  
a fauourable ghost.  
Who here in graue intombd liest,  
in *Phœbus* sacred ground :  
Bow downe thine eare, to th'oly hymne  
that we to thee do sound.  
And this our city suffer not,  
in any feare to be :  
Of thee, and *Thetis* is our song,  
*Thetis* all hayle to thee.

This was the song, made by *Cnemon* as I remember  
with so good order in the songe, and measure in their  
dauncing, agreeing so fitly to the sound of the musicke,  
that the eye forgot what it saw in raiishment of that  
was heard, and the standers by followed the mayds as  
they passed on, as though they hadde beene raiished  
with the pleasantnesse of their songe, vntill the iolly  
lusty youtnes with their captaine and Kingleader ap-  
peared

peared, the sight whereof was better then all that they had seene before. The whole nūber of these youths, was fifty, which was diuided into twice fīue and twēty, in a manner garbed their Captain, who rode in the midst of them. Their bootes wroughte with purple leather, were foulded finely a little aboue their ankles. Their cloakes were buttoned with buttons of Golde before their breaſtes, and were laide on with rounde blewe buttons, downe vnto the neathermost hemme. Their horses came all out of Thessalia, which also shewed by their pleasaunt countenances, the good pasturage of their countrey. They somed on their bridles as though they thought scoone of such as rode on thē, yet they turned very redily as their Riders would haue them.

The Ænians  
apparell.

Their saddles, & the rest of their harnesse was so beset with siluer and golde, that in this point the young men seemed to strīue who should be braver. But Cnemōn, those whose were present, did so despise and passe these men thus appareled and looke on the Capitaine Theagenes (on whome was my care) that all, which shewed before very bright, was now darkened, as it had been with some passing lightning. Such brightnes did his sight bring vnto vs, in as much as he was on horseback also, with a speare of Ashe, poynted with Steele in his hande, hee had no helmette on, but was bare headed. His cloake was of purple wrought with Gold, wherein was the battaile of the Centaures and Lapithes: on the button of his cloake was Pallas pictured, bearing a shielde before her breast, wherein was Gorgons head. The comelines and commendation of that which was done, was somewhat increased by the easie blowing of the winde, which moued his haire about his necke, parting it before his forehead, & made his cloake wane, and the nether parts thereof to couer the backe and buttocks of his horse. You would haue saide that his horse did knowe the beautie of his maister, and that he being

Theagenes  
cloke what  
cost thereon.

Theagenes  
his horse.

## The *Æthiopian History*

being very fayre himfelfe, did beare a paffing ſæmely man, he rained ſo, and with pricked bp eares, he toſſed his head, and rolled his eyes fiercely, and prauuced and leapt in ſo fine ſort. When he had the raynes a litle at will, he would ſet ſoꝝward couragiously, and turne about on both ſides, and beat the ground with the tips of his houſes lightly, and moderate his fierceness with the pleaſauntneſſe of his pace. Each man was amazed thereat, and gaue the young man the principall praiſe, as well ſoꝝ his courage, as alſo ſoꝝ beautie and comelines of perſonage. At a word, the cõmon ſort of women, & ſuch as could not moderate their affections, caſte apples and floure vpon him, by that meanes as might be ceaſed, ſeking to gette his fauour. For they were all of this opinion, that there coulde be no humane ſhape which coulde ſurmount the ſæmelines of Theagenes. But after that Aurora, with roſiall fingers, as ſaith the Homer, appeared, and the beautifull and wiſe Cariclia came out of Dianas Temple: then I perceiued that Theagenes coulde be conquered, but ſo farre conquered, as the naturall ſæmelines of womans beauty hath the more and greater force at firſt to bring vnder. For the was carried in a chariot, drawen with a yoke of white Oren, ſhee had on a purple gowne downe to her ſoſe, ſpangled with golde. She was girded with a girdle, in making whereof the workman beſtowed al his craft, in y he neuer made the like befoze, noꝝ able to frame ſuch another after. For he tied two Dragons ſailes behind her back, betwæen her ſhoulders, bringing further their contrary neckes vnder her pappes, with an artificiall knotte, ſuffering both their heades to hange downe after it was faſtened about her. You woulde haue ſayde that the Serpents did not ſeeme to crape, but crept in ded. They were not fearful with their terrible looke, but ſeemed as though they had bene wantonly aſaſpe. As touching their matter, they were gold, but in colour blew

What the cõmon ſort of women did to Theagenes, & their opiniou of him.

Theagenes beginneth to loue Cariclia

How Cariclia was attired.

Cariclias Girdle.

blewe. For the gold by arte was made blacke, that  
 blacic and blewe might indeede represent the sharpe-  
 nesse of diuersitie of scales, and such was the maides  
 girdle. Her haire was neither al bound by nor al lose:  
 but the most part thereof that grewe behinde, hanged  
 ouer her shoulders, that which grew from the crowne  
 of her head downeward to her forehead, being yelloiw  
 couloured, was crowned with a garland of yong Lau-  
 rell, which did not suffer the whole to be blowen moze  
 then was seemely with the vehemency of the wind. In  
 her left hand she bare a guilbed bowe, and a quier of  
 Arrows hanged on her right shoulder, and in hir other  
 hand she bare a Taper burning, and although she wer  
 so attyzed yet there came greater light from her eyes,  
 then from the Taper. Those same are Theagenes and  
 Cariclia: indeede saide Cnemon. Calasiris thinkinge  
 that he had spied them some where, asked him & tohere  
 be they: shew me them for Gods sake. Methoght sa-  
 ther (quoeth he) I saw them being not here, you haue  
 described them so wel, and as I my self remember wel,  
 I haue seen them. I cannot tel (quoeth he) whether you  
 saw them so attired, as at that time all Greece and the  
 sunne himself did see them. So fair and so happy were  
 they as inenne had felicitie inough, if they were like  
 him, and women, if they were like her. For they coun-  
 ted it an immortall thing to be such a couple. Although  
 the people of that countrey rather praised the yong mā,  
 and the Ihesulian the maide both praising that won-  
 derfully which they neuer sawe befoze. For a nowe  
 countenance and seldome seene, doth moze mooue the  
 minde, then that wherewith we are daily acquainted.  
 But oh delectable deceite, & acceptable opinion, how  
 didst thou comfort me, Cnemon, when I hoped that I  
 hadst seene my deare chi'dre and wouldst haue shewed  
 me them? But thou goest about bitterly to deceiue me.  
 For where as you promised me at the first, that they  
 would

men & wo-  
 men happy, if  
 they were  
 like Theage-  
 nes and Ca-  
 riclia.



## The *Æthiopian History*

would come by and by, and had for reward of so doing, obtained of me this tale of them, yet cannot you shew me them, although the evening approach, and it be dark night. Be content quoth he, and feare not, for they wil come without doubt. Perhaps ther is some let that they come not so soone as was appointed betwixt vs otherwise, if they were heere, I woulde not shewe you them before I had y<sup>e</sup> whole hire that you promised mee. Wherefore if you desire to see them in haste, perfourme that you promised, and make an end of your vnperfect tale. I, quoth he, am very vnwilling to doe that which bringeth me in minde of that which grieved me much, and I supposed that you had bene wearie of: his my so long prattling. But seeing you bee so desirous to heare and can neuer be wearied with a god tale, go to, let vs proceede where we left. Yet first let vs light a Candle, and do sacrifice to the Gods that gouerne in the night, that hauing performed the accustomed ceremonies, we may lie quietly, and tell forthwarde our tale. He said thus, and forthwith a maide brought in a candle lighted, and he finished his sacrifice, and called vpon diuers of the Gods, but especially vpon Mercurie, and desired to haue some happy dreame that night: & that his deerly beloued children might appeare vnto him in his sleepe, he prayed humbly. When he had thus done, hee said, after that the young men hadde gone thre times aboute Neopolemus his Sepulture in their brauerie on horsebacke, the women cryed out pittcoulsly, and the mer men made a strange noyse. Therewithall suddenly all the Dren, Rammes and Goates were killed, as if they had bene slaine at one stroke. Last of all, when the Altar being of wonderful greatnesse, had firs hundred clouen logges laide vpon it, and all manner of lawfull offerings were added therunto, they made request that Apollos Priest might begin the Sacrifice. Caricles sayde, that the Sacrifice indeede appertained vnto him, but the

Captaine

Calasiris was  
very super-  
stitious.

The manner  
of the sacri-  
fice with the  
duety of

Captaine of this holy legation, shoulde take the taper  
of her, that was president of those Ceremonies and set  
the Alter on fire, so; so was the countrey fashion. This  
he saide, and did Sacrifice, & Theagenes toke the Taper.  
Surely, Cnemon, that the minde is a heavenly  
thing, and of great affinity with the superiour nature  
we may know by the deedes, and woordes thereof. For  
they looked one upō another, as though the mind knew  
first that, which was like to it selfe, and did appoache  
neare to that, which both in excellency, and dignitie  
was of affinity to it. At the firste therefore they stood  
still subgainly, as though they had bene amazed. And  
she deliuered her Taper with a constant countenance,  
and hee likewise receiued it, and viewed one an other  
with so stedie eyes, as if either had seene and knowne  
other before, and nowe could not call to remembrance  
where. This donne, they smiled a little, but so that it  
coulde scantily be perceiued by their countenance. Af-  
terward as thogh they were ashamed of that they did,  
they blushed. within a while after when this affection,  
as I thinke, had gaped their hartes, they became pale.  
At a worde, fire hundred countenaunces appeared in  
they faces in shorte time, and the churningge of all  
kinde of colour, and the rowlinge of their eyes plainly  
betokened the troubles in their minde. The people  
that wer present, as may be gessed, perceiued not this,  
becaule eueery one thought of diuers matters, neither  
Caricles who at that time, repeated the vsuall prayer.  
Onely I did nothinge, but marke the younge couple,  
a ter that the Oracle spake of Theagenes, dooinge sacri-  
fice in the temple, and by coniecture of they names,  
was moued to suspecte that which after shoulde come  
to passe, yet I knew nothinge erquisitly, of that which  
was signified in the latter parte of the aunswere. But  
after that, at length, and as it wer by force Theagenes  
was withdrawn from the maide, and with his Taper

the priest of  
Apollo & the  
Aemians cap-  
taine of their  
holy embas-  
sage.

The sundry  
countenances  
and behui-  
ors of louers.

## *The Ethiopian History*

set fire on the alter, the pompe was broken vpppe, and the Theassilians went to banketing, & all the other people went euerie man to his owne house. Cariclia also putting on a white cloake with a few of her familiars, went into her owne chamber, which was within the compasse of the Temple. For she dwelled not with her supposed father, but altogether seperated her selfe from him that she mighte not bee dissuaded from her purpose. I being nowe made moze curious, by reason of that I had hard, and sene, came to make Caricles of sette purpose. Who asked mee, saue you Cariclia, my iole, and the honour of the people of Delphi? This was not the first time (quoth I) but I saw her befoze, as ofte as the people resorted to the Temple not as one that stood a farre off, as the prouerbe is, but shee hath doone sacrifice together with mee, and if she doubted of any poynte, either of Diuine or humaine matters, she woulde aske mee, and I tolde her. How liked you her at this time quoth he? Did she set forth this braue sight any whit? Parry sir Caricles (quoth I) you seeme to aske me, whether she mone doe excede any whitte the lesser Starres. They praised, saide hee, the Theassilian young man, giuing him the second place after her, yea and the thirde too, quoth I. But indeede they acknowledged your daughter to bee the principall thewe yea and the verie eye of the pompe. Caricles was well pleased with this (and I beganne now to drawe to the purpose, especially desiring that hee woulde be of good heart, and doubt nothing) who smiling a little saide, I goe to her nowe, and if it please you, goe with mee, and lette vs see. whether this greate companie hath beene any thing noysome vnto her. I was verie glad of this request yet I made as though, I had other businesse to doe: but was contente to leaue that, and goe with him. After we came where shee was and hadde gonne into her chamber, wee founde her sick on her  
bed

bedde, and could take no rest, and all her eies bedewed with loue dropes. After her father was come in, and she (as was her manner) had embraced him, he asked her what she ayded. She made him answer, that her heade did ake, and that she would faine sleepe if she might. Caricles much grieued with this, went out of her Chamber with me, and commaunded the maydes to make as little noyse as might be, and after he came before his owne house, hee saide. What shoulde this meane, good Calasiris? What disease hath my deare daughter? Paruell not, quoth I, if she hauing shewed her selfe in such a companie, hath beene spied by some spitefull eye. He smiled at this, and saide in ieastring wise, you then doe beleue, as men commonly do, that there is witchcraft.

Cariclia in loue.

Pea marry quoth I, and verily as I thinke, there is any thing true, and that for this cause. The ayze which is about vs on euerie side, entering into vs by our eies, nostrilles, mouth, and other partes, carryinge with it such outward qualities as it is indued withall, doth ingrasse a like infection in them who haue receiued it. For which cause when a man hath enuyously looked vpon an excellent thing, shortly with hee hath filled the ayze with that pestilent quality, and sente forth also that poysoned breath to that which is neare at hande. That same ayze being a slender and subtle thing, pierceth euen to the bones, and berie marowes and by that means hath enuie bene cause to many of that disease, which we call by a proper name, Bewitching. Consider that also Caricles, how many haue gotten sore eies, and the plague, though they neither touched those that had such diseases, nor ate at their table, nor lay in their beddes, but onely by being in the same ayze: as wel as any thing els. Let loue be an argument or prooffe of this, who taketh his beginning & occasion of that which is sene, & so, as if it were some priuite

Calasiris pro-  
ueth by di-  
uers reasons  
that there is  
witching.

## The *Æthiopian History*

passion, by the eyes is suffered to enter into y<sup>e</sup> hart. And this is like to be true. For seeing of al our other poyes, & senses, sighte is capable of most mutations, and the hottest, it must needs receiue such infections as are aboute it, and with a hot spirit entertain the changes of loue. If neede be, I will bring for examples sake some reason out of the holye booke, gathered of the consideration of nature. Charadrius healeth those that haue the kingly euill, whiche birdes lieth awaye as sone as anye that hath this disease, hath spieth her, & turneth her taile toward him, shutteth her eyes. Not as some say, because she would not help him, but that in looking vpon him, she draweth that euill disease vnto her by nature, and therefore she declineth such sight as a present perill. And perhaps you haue heard how the serpent Basiliscus with his onely breath and looke, doeth dye by and corrupte all that it passeth by: and it is no maruel if some doe bewitch such as they holde most deare, and wishe best vnto, for seeing they be enuious by nature, they do not what they would, but what by nature they are appointed. After he had stayed a little at this, he said, you haue discussed this doubt right wisely, and with very probable arguments. I would to God that she mighte once feele what affection and loue meaneth: then wold I not thinke that she were sicke, but in most perfecte healthe, and you knowe that I haue craued your helpe to bring this aboute. But now nothing lesse then this is to be feared to haue happened to her, who hateth hir bedde, and will be wome with no loue, but she rather seemeth to be bewitched in deede: and I doubt not, but you will vndoo this witchcraft, for the friendshippe which is betwixt vs, and to shewe vs some pointe of your singular wisdom, I promised him if I could perswade her grieve to helpe her what I could. And while we yet talked of these matters, one came to vs in haste and saide: Good sirs, you make such farriance as if you should

Of the Birde  
Charadrius.

The nature  
of the serpent  
Basiliscus.

Should come to battaile, or skirmishe, and not to banquet: The maker whereof, is the excellent Theagenes, & great Neoptolemus the president at the same. Come thither, neither let the banquet through your defaulte, bee continued till nighte, seeing none, but you are awaie. this fellow (quoth Caricles to me in mine eare) biddeth vs with a cudgel in his hād. What a lofty fellow Bacchus is if he be wel washed. But let vs go, for it is to be doubted, least if we tary, he wil drine vs forward. Pou ist, said I, yet I am pleased, let vs go in deed. When we came, Theagenes placed Caricles beside himselfe, and honored me also somewhat for his sake. Why do I trouble you now, with telling how the maides daunced, and what instruments were there, and howe the young youths daunced the daunce called Pyrricha in armour, & others also, with which Theagenes to make vs merry, hadde mingled fine and delicate meates, ordering his banquet, as if it had been but a drinking. but that which is needefull for you to heare, and pleasante for mee to tell, was thus, Theagenes sette a merry countenance on the matter, and strained himselfe wondrously that he mighte entertaine his guests courteously, and make them good cheare. But I perceived whereto his minde was bent, by the rowling of his eyes, and suddaine sighing without cause. Sometimes he was sadde, and in muse, straghtewaye, as though he knewe his owne faulte, and woulde correct himselfe, he woulde be merry: to see short he changed his countenance a thousande wayes. For the mind as wel of a louer, as of a drunken man is fexible, & can tary in no certaine state, as thogh they both swimmed in a moist affection. And for that cause a louer will soon be drunken, and a drunken some in lone. Afterwarde by his sorrowfull gaping, and carefull countenance, all those who were ther, saw that he was not wel. So Caricles also perceiuing that, saide to me softly. What meaneth this variety: some enuious eye hath looked vp,

Calasiris espieth Theagenes to be in loue.

Drunken men and louers much alike.



## The *Æthiopian History*

Isis priestes  
drinke no  
wine, neither  
eate they the  
flesh of any  
liuing thing.

on him also. He thinketh that Cariclia, and he haue one  
disease: they haue one and the same indeed, by Isis said I  
and not without cause, in as much as in this royaltie  
next to her, he was the fairest person. Thus talked we.  
But after the cups should go about, Theagenes dranke  
to euerie man, although against his will, for courtesies  
sake. When he came to mee, I saide, that I thanked  
him for his gentle proffer, but dranke not. He thinking  
that I hadde despised him, looked on mee angerly, and  
with burning eies. Which as soone as Cariclies percei-  
ued he saide, this man drinketh no wine, no; eateth of  
the flesh of any liuing thing. Hee asked, why? hee is  
quoth he, an Egyptian, bozn at Memphis, and Isis priest.  
When Theagenes perceiued that I was an Egyptian,  
and a priest, he conceived a wounderfull pleasure, and  
stretched himselfe for ioye, as those who haue founde  
some greate treasure, and called for water, and after he  
had drunk a good draught, he said, right wise manne, I  
haue drunke vnto you of that which you like best, and I  
pray you, let this table make a lasting league of Amity  
betweene vs. Let it do so woorthy Theagenes, quoth I,  
for I haue a god while desired the same, & so receiuing  
it at his hand, did drinke, and with such talke we made  
an end of the banquet, and wente euery one to his owne  
lodging. But Theagenes embraced me verie louingly,  
and with diuers kisses, both oftener, and moze fami-  
liarly then our former acquaintance suffered. After I  
came home, I slepte not the firste parte of the nighte,  
thinkinge diuerfly of the younge couple, and diligently  
studied, what the latter end of the oracle should mean.  
When it was midnichte, I sawe Apollo & Diana, as I  
thought (if I thought, and it was not rather so indeede)  
and he deliuered Theagenes to me, and she Cariclia, and  
calling me by my name, it is time, saide they, that you  
returne into your countrie, for so the Ladies of desti-  
nie commaunde you. Goe therefore hence thy selfe, and  
take

Apollo & Di-  
ana seeme to  
deliuer Thea-  
genes & Ca-  
riclia, to  
Calasiris in  
his dreame.

take these with thee, and loue them as thy owne children, and bring them out of Egypt, whether and how it shall please the Goddess. When they had saide thus, they went away, and gaue a token, that it was not a dreame which I saw, but a thing done indæde. I vnderstode all the rest as I had sene it, but into what countrie, or to what people they should be carried, I could not tell. You will tell mee hereafter father (quoth Cnemon) if you know your selfe, but how said you the Gods were shewed to you, not in your sleepe, but manifestly appeared: euen so my sonne (quoth he) as wise Homer in a manner by a riddle did notifie, marry many doe let the hardnes of the saying passe, as he saith somewhere.

A rule of  
Homer, how  
to know the  
Gods ex-  
pounded by  
Calasiris.

His feete and thighes behinde,  
by going easily I knewe:  
The Goddess also may be espied,  
And knowne, this is true.

And I my selfe seme to be one of that sort (saide Cnemon) perhaps to reprove me, you Calasiris, haue made mention of these verses, the wordes whereof I will remember, since the time I first learned them, but that there is diuinitie contained in them, I know not. Calasiris stayed at this a little, and made him readie to tell him the secreete meaning of them and said. The Gods, Cnemon, and other heauenly powers, comming to, and going from vs, doe change themselues seldome into the likenes of other creatures but comonly into men, that we supposing by the likenes of the figure, that we saw, was a dreame, may so be beguiled. So although the rude, and prophane people know them not, yet can they not escape a wise man, but hee will knowe them, either by their eyes, in that they look stedfastly, and neuer shut their eye-lids, but best by their gate, in that they mooue not their feete, neither set one foote before another, but are carried with violence of the ayre, rather sliding through, then striding ouer the windes. Wherefore  
If v. the

## The Æthiopian History

How the Egyptians fashion their Gods.

the Egyptians make the Images of their Goddes with their sexe ioyned together and not seperable a sander. Which thinge the skilfull Homer, like an Egyptian, & one well instructed in the holye doctrine, secretly and closely signified in his verses, leauing it to the vnderstanding of such as could attaine thereto. Of Pallas he speaketh thus.

Also her terrible eyes did glister as she looked.  
And of Neptune thus :

His feete and thighes, by going easily, I knew.  
As though he swimm'd in his gate, for thus must you take it by going easily, not as some beinge decepued, haue thought easily I knew. You haue well instructed me in these things, quoth Cnemon. But in y<sup>e</sup> you oft call Homer, an Egyptian, I cannot beleue that, and therefore am in much maruell about it. I pray you discusse this doubt also. Although Cnemon, if be nothing near to our purpose, to talke of such things, yet I wil briefly tell you. Homer by report of diuerse menne, is ascribed vnto diuers Countries, and indeed, to a manne of good courage, no Country comes amisse: but to tel the troth, he was our countryman, an Egyptian, borne at Thebes, which hath an hundred gates, as of himselfe a man may know, and his father a priest, as some thinke, and not Mercurie, as is falsely fained. His father was supposed to be a priest, because that the God laye with his wife doing certaine sacrifices after the manner of the country, and fell on slepe in the temple, and there ingendred Homer, who had about him a token of vnlawfull generatio<sup>n</sup>, for on both his thighes there grewe from his birth a great deale of haire whereof as he traueled, as well in Greece, as in other countries, and made his poeme, he gained his name. Hee himselfe neither would tell his name, nor his countrye, nor kindred: therefore those, who knew the quality of his body gaue him a name thereof. To what ende Father sayd

Cnemon

Thebes a city of Egypt.

Cnemon, would he not tel his countrey: either quoth he) because he was ashamed of his banishment, for he was bidden out of his countrey by his father, at what time hauing passed the age of fourtene yeares, he shold haue ben nūbered among those that were cōsecrated, for y by y marke on his body, he was knowne to be barbard or els for pollicy, that while he concealed his countrey, he might lawfully say, that he was boyn euery where, you seme to discusse these things very wel and wisely said Cnemon, gathering your coniecture of his verse, which is stuffed with al pleasure and delectation, right Egypt like, which no doubt should not so far haue passed all o ther, if he had not had some heavenly foundation. But after (as Homer did) you perceined that they wer gods, tel me, Calasiris, what followed. Surely Cnemon, suche things as went before, I slept little, deuised much and felinto such cogitations, as liketh the night wel. I was very glad in hope to find such things as I thought vpon, and also loketh for returne into my countrey. Yet was I sorrowfull that Carieles should lose his Daughter. I bethought mee how I might carrie the younge folkes with mee, and some meanes was to bee deuised how to get away. When was I troubled as touchinge our flight how we might do that princely, and whether we should direct it, whither by sea or lande. While I lay thus, a thousand thoughts arose in my head, and I slept no more that night. And it was scant day when one knocked at my dore, and I heard a boye call, my man asked who called and what he would haue: who answered that Theagenes the Thessalian was there. I was gladd of those tidinges. and badde him be called in. thinkinge that this beginninge did proffer it selfe, that I might learne how to bring that to passe which I was aboute. For I gessed that hee came to craue my helpe to obtaine his loue, because he heard that I was an Egypuan, and a Prieste. So affected (as I think as

Why Homer  
concealed his  
Country.

many

## The *Æthiopian History*

Too kinds of  
wisdom are  
professed of  
the Egyp-  
tians.

Witchcraft  
excellently  
described.

Astronomic  
prettily dis-  
coursed vpon  
and how far  
it is to be  
stretched.

many be, who suppose the wisdom that the Egyptians haue to be one, & the same but are deceiued. For there of is one kinde common, and (as I may terme it) creeping on the ground, which ministrerth signes, and is occupied about dead bodies, vsing hearbs, and addicted to inchauntmentes, neither tending it selfe, or bring- ing such as vse it, to any god ende, but is ofte deceiued by the owne practises. Sometimes shewing terrible and vile tokens, that is to say, visions of such thinges, as are not, as though they were, and beguileth men of such thinges as they looked for, a deuiler of mischieses, and a minister of all seuale, and vnlawfull pleasures. The other my sonne, which is the true wisdom, and from whence the other counterfaiete hath degenerated, which we priestes, and holy men doe practise from our youth, is conuersante with heavenly thinges, smeth with the Goddes, and is partaker of better nature, con- sidering the moouing of the starres, and counting it a vantage to knowe thinges to come, farre remooued from these earthly euels, and directeth all thinges, to the honestie, and commoditie of menne. By which, I also lesse my countrie for a time, if by any meanes I could auoid such thinges, as I told you of before. y were so: reshelued vnto me, & the battell betwene my sonnes. But let vs committe these thinges as well to the other Gods, as also to the Ladies of destinie, in whose power it consisteth, whether they shall doe this or not, who as well decreed my banishment, for such thinges as I ga- thered before, as also that I should finde Cariclia, howe that happened, you shall knowe by that which followed. After Theagenes was come in, and badde me god mor- rowe, and I had saluted him againe, I sette him on my bedde beside me, and asked him, what earnest mat- ter drave you hither to me thus early? After he had stro- ked his face a litle, I am in great danger, quoth he, and I am ashamed to tell you how. I thought it then a fittie  
time

time to close with him, and to guesse at that, which I knew well inough. Therefore looking vpon him cheerefully, I saide, although you be ashamed to tell me, yet nothinge canne be hidde from my wisdom, and the knowledge of the Gods. And after I had lifted vp my selfe a little, and made as though I woulde haue caste some accounte with my fingers, and spreade my haire aboute mine eares, like one that woulde haue prophesied, I saide, my sonne thou art in loue, hee started at that worde, and when I had added, with Cariclia, then he supposing that I had knowen it of God, missed but a little, that he had not fallen down and worshipped me. Which when I would not let him doe, he came to me, and kissed my head oft, and gaue God thanks that his hope had not failed him, and prayed me hartily that I woulde saue him: for he should not liue if he had not helpe & that presently: so great was the mischief that he had and so vehemently did his hart burn, the rather for that he neuer was in loue before. For he sware vnto me many othes, that he neuer had to do with womā & that he vtterly refused mariage and loue, if any were profered him, vntil Cariclias beautie had overcome him. Not because he was chaste of nature or could not doe like other men, but because till then, he neuer saw two man worthy to be loued, and as he said thus, he wept, in token that by force and against his wil, he was subdued by the maid. I toke him vp, and comforted him, and saide, be of good chear, for seeing you haue come to me for help she shall not be stronger then my wisdom, indeede she is skoute, and will hardly be made to loue, vtterly dispising loue, and mariage if she do but heare thein named, but for your sake we must frie al means. Arte can breake nature, onely you must be bolde, and of necessity, doe whatsoeuer I commaunde you. Hee promised to do al that I wold wil him and thus while he was praying, and beseeching me, and for my pains, promised

Calasiris  
maketh as  
though he  
were a soth-  
layer to  
Theagenes.

Theagenes is  
in loue a-  
gainst his wil

Art can brek  
nature.



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promised to giue me all that euer he had: one came from Caricles and said *Spy*, Caricles desireth you to come to him. He is in *Apollons Church* hereby, and praieth to God for that hee had bene troubled, I know not how, by certaine dreames. Therewithall I rose and when I had sent *Theagenes* away & was come into the church, I found Caricle sitting in a stall verie sadde and sorrowfull. I came to him, and why be you so sad quoth I? He answered, why should I not? Seeing that diuerse visions in my sleep, haue troubled me and my daughter, as I heare is very sicke, and slepte neuer a winke this night? For my parte, although for diuerse causes her disease giueneth me, yet the greatest is, for that to morrowe is a day ordained for spoote, & the custome is that shee, which is entered into these holpe orders, shoulde hold the Garlande to those that runne in armour, and ouersee that pastime, one of these two things must needs happē, y either her absence must breake off this long accustomed order, or else by comminge againste her wil, she shalbe more sicke. Wherefore if before you could not, yet now be pe her and do vs this good turn which shal wel besecme our friendship, and deserue good at Gods hande. I knowe that it is easie for you, if you will euen to heale one (as you say) bewitched. For it is not impossible for such holy priests to bringe wonderful things to passe. I told him that he had esteemed lightly of it till then, bringing him also into a vain opinion, and now I craued libertie but one day that I might make some medicine for her. At this present saide I, let vs go to the maide, to consider of her more diligently, and to comforte her as much as wee may. And I would also y you, Caricle, shoulde haue some talk of me with the maide and by your commendation bringe me into better credite with her that she being more amiable with me, maye the boldier suffer mee to heale her. Content, saide hee. After we came to Caricha, to what

ende

It was Caricles duty to hold the garland because she was priest.

Caricles thought that Calpurnius could do wonders belike.

end should we make many words: she was altogether vanquished by affection, and the beautie of her colour was gone out of her face, and the heate thereof was quenched with teares, as if it had beene with water, yet when she saw vs come in, she framed her selfe, and went about to cal againe her accustomed countenance. Caricles imbracing her, & making much of her, leauing no kinde of courtesie, my child, my deare daughter. qd. he, wilt thou not tel thy fathr what thy disease is: and seeing thou art overlooked, doest thou holde thy peace, like one that had done wronge and not beene iniured thy selfe by those eyes, which haue so unluckely looked vpon thee? But haue thou a good hart. This wife man Calasiris, is requested by me, to finde some remedie for thee which he can well performe, for he is as excellent as any man els, in heauenly knowledge, as one by profession a Priest, and that which is the best my very friende. Wherefoze you shall do very well if you suffer him without any impediment, to vse for your health, either any inchauntment, or what else so euer he wil, for as much as otherwise you are wel pleased with the familiarity and company of such wise mē. Cariclia said nothing, but by countenance made as though she were well pleased with the counsell he gaue her, to suffer me to deale with her. When these things were thus ordered, we went our way, and Caricles alway put me in minde, that I should haue regard of my promise. and bethinke me, how I might make her haue a fancye to marriage and a desire of men. I therewith made him very glad, when I tolde him that within short time I would satisfie his minde.

Caricles com-  
mēdeth Ca-  
lasiris to Ca-  
riclia.

Cariclia lo-  
ued the com-  
pany of wise  
men.

Here endeth the thirde

Booke.

The

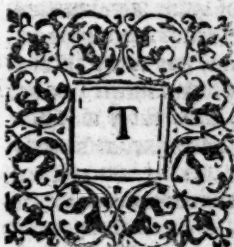
# The *Æthiopian History*

## The fourth Booke.

### *The Contents of the fourth Booke.*

In this fourth booke is contained the victory of Theagenes againſte Ormenes, and how by counſel of Calafitis, hee tooke Cariclia away, and what a do was thereabout in Delphos.

Cupid fully determined to try al that he was able.



The next day Apolloes games did end, but youtfull diſports began, Cupid (in mine opinion) moderatour and Arbitrer thereof, being in full determination to declare his ſoyte in moſt ample wiſe by theſe two aduenteurous champions, which he had ſet together.

The manner of their ſports.

Such was the fight. All Greece looked on and Thamiſtiones ſate in iudgement. After all other diſports were ſumptuouſly finiſhed as runninge, weſtlinge, fighte with Blunnettes, at laſt, the Crier by Proclamation called theſe in that ſhould runne in armour. And therewithal Cariclia glistered at the race end. For ſhe came although againſt her wil, for the cuſtoms ſake partly but rather in my iudgement, vpon hope to ſee Theagenes ſome where: in her left hand ſhe had a burning Taper, and in the other hand a branch of palme, and as ſone as ſhe appeared euery man looked vpon her, but I cannot tell, whither any ſaw her beſore Theagenes: for a louer is very ready to ſpie that, with loue whereof he is deteined. But he, beſide, that after he knewe what ſhould be done, thought vpon nothing but to ſee her. Wherefore he could not kepe his owne counſell: but ſaid ſecretly to me (for hee ſate next mee of purpoſe, (that ſame is Cariclia. But I hadde him bequeſt. After the Proclamation was ended, there came

A louer is quick eyed.

came forth one of godly personage, and of great courage, like whom in honoz was none in the whole company, who in many courses before, had wonne the garland: marry then there was none to contend with him, for that as I thinke none durst be so bolde. The Thamphictiones therefore let him goe. For by the lawe hee may not haue the crowne, that hath not ventured for the same. Yet he made request, that challenge might be made against all men. The iudges gaue commandement, that it should be so, the crier called for some man to runne with that other. Theagenes said to me: This mā calleth for me. For me quoth I, what mean you by y<sup>e</sup>: it shalbe so, father (qd he.) For none but I, if I bee in p<sup>r</sup>esence, and loke on, shal receiue reward of victorie at Cariclias hand. Do you neither care for, nor esteeme the shame that ensueth, if you be ouercommen, saide I. What man, said he, will loke on Cariclia, and appoche to her so hastily, that he can get before mee, to whome can her eies giue like wings, as to me, and cause him flie so fast. Know you not, y<sup>e</sup> the painters make lone with two winges, declaring as by a Riddle, the numberlesse of those that be in loue: And if I must needes boast, beside that I saide already, hether to neuer anie man vaunted, that he out ranne me. When he had said thus, he lept forth and went down, declared his name, and country, and went to the listes ende, and when he had put on his armour, stood at the place appointed, panting, for great desire he had to runne, and was very willing, and had much apoe to tarrie the sounde of the Trumpet. It was a godly sight, and worthe to be looked on, much like that wherein Homer bringeth in Achilles, as he ran at Scamander, all Greece was much moued at this deed, which sel contrary to their expectation, and wished the victorie of Theagenes as hartily as if euery man had runne himselfe. For the comelines of personage, is of great force to get the good will of men.

He is not rewarded that ventreth not.

Why Cupide is painted with two wings.

Theagenes light footed, comelines of persōage getteth the good will of men.

## The Æthiopian History

Cariclia also was moued out of measure, and I saw it, by reason I looked vpon her a great while, and espied how her countenance changed diuersly. For after the Crier had in al mens hearing named those that should runne, Ormenus, an Archadian, & Theagenes a Thesalian, they left their standings, and finished their races as faste almoste as men coulde looke after them, there coulde not the maide be quiet anye moze, but her body was moued, and her fete leapt for ioy, as though her minde had bene with Theagenes, and helpt him in his race. Al those that looked on, waited to what ende this would come and were very carefull. But I about the rest, who had now determined with my self to haue like care of him as if he had bene my sonne. So maruaile saide Cnemon, if those that were there and saue him, were carefull: now I my selfe am afraide for Theagenes, and therefore if he get the price, I pray you tell me so much the sooner. After they had runne the middle of the race, Cnemon, he turned him a little about, and frowning vpon Ormenus, lifted vp his shield aloft, and stretched out his necke, and with face fast fixed vpon Cariclia, at last he got to the race end: and start so farre befoze, that the Archadian was many yardes behinde, which quantitie of ground was after measured. This done, he ranne to Cariclia, and of purpose fell in hir lap, as though he coulde not stay himself: and when he had taken the garlande, I sawe well inough that he kissed her hande. O happy turne, that he got the victorie, and kissed her too. But what then? Thou canst not onely be satisfied with hearing this tale, neither easily ouercommmed by sleep, and although a great part of the night be past, yet thou watchest, thou art not weery of so long a tale, I blame Homer (father said he, for that he saide, a man might as well be weary of loue, as of any thinge els, Whereof in mine opinion, a man can not be weery neither if he be in loue himselfe, or heare of others loue.

And

Calasiris taketh Theagenes for his sonne.

Theagenes got the garland for running.

And if any man talke of the loue of Theagenes, and Cariclia, who is so stony or hard harted, that he would not conceiue delight therein, although he shoulde heare nothing els a whole yere. Wherefore gos forwarde with your tale. Theagenes, Cnemon, was crowned, and proclaimed victor, and brought backe with all mennes ioyfull gratulations. Now was Cariclia quite vanquished, and bounde to loue moze, then shee was beefore. When shee had seene Theagenes the seconde time. For the mutuall sight of louers, is a remembrance, and renewing of loue, and doth as much inflame the mind, as fire when it is put to any drie matter. After she came home, she abode a like night to the other, or a worse. I also slept but little, for considering, whether we should go to conceale our flight, and into what country Godde would haue the young couple caried, and I coniectured that we must take our voyage by sea, by the Dyale where it is saide.

Mutual sight of louers is a renewing of loue.

and sailing surging streames:

Shall come at length to country scorcht.

with burning Phœbus beames.

But whether they shoulde bee conueyed, I could finde but one way to know, if I could by any meanes gette the fasciā which was laide out with Cariclia, where in Caricles saide, that he heard say, all the maides estate was notified. For I thought it was like, that by it I shoulde knowe the maydes parentes, and countrey, which I beganne already to suspect, and perhaps also whither the ladies of destinie would send them. When I cam the next morning very early to Cariclia I found all her kinsfolkes weeping, & Caricles as much as anye other: when I came in, what a doe is here, saide I: My daughters diseale (answered he) wareth worse, and worse, and she hath had a worse night of this, then shee had any yet. Get you hence quoth I & al the rest auoid, and let one set me a thersoted stole, here, and a little



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laurell and fire, and frankincense. And let none come in to trouble me before I cal. Caricles willed the same, and it was done. Now, hauing gotten good occasion, I began to play my pagent, as if I had bene on a stage, and burned frankincense, & mumbled with my lippes, and laide laurell on her, from toppe to toe, and at length when I had drounfully, or old wise like gaped, and plaide the soles a great while with my selfe, and the Quaide, I made an end. Shee, while I was thus doing, wagged her head off, and smiled, and tolde me, that I was deceived, and knew not her grace. Therewith I sat neare her, and saide, my daughter be of good cheare, thy griefe is common and easie to be healed, without doubt, thou art ouerlooked, not onely when you were at the pompe, but more, when you were ouerset at the race, whiche was runne in armour. And hee that hath thus looked on you, I think, is Theagenes, for I perceiued wel, that he ofte beheld you, & cast manys wanton looks at you. Whether he did so, or not, said she, well fare hee. But what countreman is he, or of what line is he descended? For I sawe manys wonder much at him. You hearde that he was a Thessalian, by the cryer that uttered his name, and he fetcheth his petigrée from Achilles, and in my iudgement, he may doe so by good reason, who doth deeme no lesse by his tall stature, and comly personage, which manifestly confirme Achilles blood, sauing that he is not so arrogant, & proude as he was, but doth moderate, & allwaie y<sup>e</sup> heauines & fierceness of his mind, with commendable courtisie, which thing seeing it is so, although he haue an enuious eye, & with his looks hath bewitched you yet hath he himselfe more paine, then he hath caused you to haue. My father quoth she, I thank you, that you be sorrowfull for our mishap, but why do you speak euil w<sup>o</sup>ut cause of him who haue done vs no harme. For I am not bewitched, but haue, as I gesse, some other infirmity. Then daughter, said I, why do you

A pretty commendatiō of Theagenes for courtisie with a nippe to Achilles for his arrogancy, and pride.

you conceale it, and not frankly utter it, that we may  
with more ease finde remedy thereto. Am not I in age,  
yea rather in god will your father is not your father  
familiarily acquainted with me? are we not of one pro-  
fession? Tell me your disease, I will keepe your counsel:  
yea, & if you will, I wil be bound by oth to you so to do.  
Speak boldly & suffer not your infirmity to increase by  
silence. For every grieffe which is some known, can ea-  
sily be cured: but that which by long time had gotten  
strength, is almost incurable: for silence doth much suc-  
cour any disease, but that which is uttered, may by co-  
fort easily be remedied. With this she staied a litle: and  
declared by her countenance many changes of her mind  
and said, let me alone to day & you shal know it hereaf-  
ter, if you know it not before, because you would haue  
vs think that you are a Southsayer. Therewith I rose  
and departed, giuing her leaue to moderate & bashful-  
ness of her munde. Then Caricles mette me, and haue  
you any good newes to tell me quoth he? Al shalbe wel,  
said I, for to morrow she shal be healed of her infirmity.  
When I had said thus, I made hast to be gone, that  
he might ask me no more questions. After I was gone  
a litle from the house, I spyed Theagenes walking a-  
bout the church, and in the cloisters, reasoning w<sup>th</sup> him  
selfe, as though he had inough, if he sawe but Cariclias  
house. I turned a litle aside, and passed by as I had not  
sene him. He sawe me, and said God speed you, & tarry  
I pray you, for I waited for you. I turned suddenly a-  
bout, & said, is this beautifull Theagenes? surely I saw  
him not. How is he beautifull said he, & doth not please  
Cariclia? I set a face on it, as if I had bene angry, and  
saide, will not you leaue to speake euill of me, and my  
skill, by which she is intrapped and constrained to loue  
you, and doth desire to see you, as one that is better the  
her selfe. What say you father, saide he? Worth Ca-  
riclia desire to see me? why do you not then carry me to

Too much  
lingring ma-  
keth diseases  
incurables.

Theagenes  
glid to see  
the house of  
Cariclia.

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It is death to  
steale a mayd  
amongst the  
Delphians.

her: and therewith he ran forth. But I caught him by the cloake, and saide, stande still here, although you be verry light footed, for you must not handle this matter as if it were a praye, or easie for euery man that list to get the same? But it must be done with great countsell, and performed with no small pouuision. Know you not that her father is the noblest man in Delphi? Doe you not remember that the lawes appoint death a reward to such? The matter were not great quoth he, if I died, after I had my will of Cariclia. But if you thinke it good, let vs goe to her father, and desire her of him to be my wife, for I am worthy inough to be Caricles kinsman. We shall not preuaile, said I, not because he can finde any fault in you, but for I he hath promised her in marriage to his sisters sonne. We shall repont it, said he, who so euer he be, for while I liue, there shal no other wedde Cariclia, this hande of mine is not yet so benumbed, neither my sword so blunt. We consente, saide I, we shall haue no neede of any of these things, he onely ruled by me, and doe as I commaund you: for this time depart, and take heede you be not spied to talke with me oft, but when you come, come priuilie, and alone, he went his way very sadde. Caricles mette me the next day, and as soone as he saw me, he ranne to me, and kissed my head, oftentimes, continually crying, of such force is your wisdom, such is our friendship. Thou hast brought a great busines to passe, she is taken now that was harde to be won, and she that was before invincible is now subdued. Cariclia is in loue. I beganne to wagge my heade at this, and knitte my browes, and lete proudly, and said there was no doubt, but that she should not be able to abide the first assault, when as yet I haue done no greater thing to her. But tel me Caricles, how you perceined that she was in loue? When I had gotten verry trusty Physicians, as you gaue me counsel, I brought them to her, & promised them  
all

how Caricles  
perceined  
Cariclia to  
be in loue.

all the riches I had, if they coulde cure her. As soon as they came into her, they asked what her disease was, & to her paine helde her. She turned her face from the, & repeated with a loud voyce, this verse of Homer.

Achilles is the brauest man of all the Greeke rowte  
 Accessinus a wise man (perhapes you knowe him) toke  
 her to hisse in his hande, although against her will, and  
 seemed to iudge her disease, by the beating of her pulse,  
 whiche declareth (as I gesse) the state of the heart: af-  
 ter he had felte her pulse a good while, and had looked  
 ofte vpon euery parte of her, he saide, Caricles, you haue  
 brought vs hither in vaine, for physicke can doe her no  
 good. God, saide I, why say you so, must my daugh-  
 ter die without all hope of recovery? Make not such a  
 do, saide he, but heare mee. and so when we were in a  
 corner that neither the maid, nor any other could heare  
 vs, he saide. Our arte doth confesse the curinge of dis-  
 tempered bodies, and not principally of diseased mind  
 but then when it is afflicted with the body, so that whē  
 that is healed, then is it also cured. The maide indeede  
 is diseased, but not in body, for no humour aboundeth.  
 The head ache greueneth her not, no ague burneth her, nor  
 any parte or parcelles of her body, is grieued: accompte  
 this, and nothing else to be true. I hartely prayed him,  
 if he perceived any thing by her, to vtter it to me, doth  
 not the maide know (quoth he) y loue is an affection &  
 manifest grēse of the minde? Doe not you see that her  
 eyes be swollen, and looketh euery way, and is pale in  
 her face, but findeth no fault with her hart: beside this  
 she raueth and vttereth whatsoeuer commeth into her  
 minde, & watcheth without cause. At a worde the hath  
 sodainely losse the moisture of her bodie, and tulle am-  
 plitude thereof. You must, Caricles, if it be possible, find  
 her out a man: and when he had said thus, he departed.  
 I come in hast to you my sauour and God, whom both  
 I and shee doe acknowledge, to be onely able to do vs a  
 good.

Accessinus a  
 Physician.

Physicke can  
 doe Caricles  
 no good.

The qualitie  
 of Loue.

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god turne. For when I desired her ofte, and diuerse waies be sought her, to tel me what she ailed, she made me this answere. that she knewe not what disease she had, marry she knewe that none coulde helpe her, but Calasiris and therefore, she desired me to call you to hir. Whereby I chiefly guessed, that your wisdom had brought her vnder. Can you (saide I to him) tel as wel to whome she loueth, as that she is in loue? no by Apollo saide he. For how, or by what meanes should I know that. Hary I woulde aboue all things, that she loued Alcamenes, my sisters sonne, whome as much as lieth in me, I haue appointed to be her husband. You maye (saide I) try and bring him in, and shew him to her. He liked my counsell well, and wente his waie. When he mette me the next time, in the middle of the Towne, where great resorte was, you shall here (saide he) a pitifull thinge, my daughter seemeth to bee out of her wittes, such a strange infirmitie hath she. I brought in Alcamenes as you badde me, and shewed her verie freshlie apparelled, she as thogh she had seene Gorgons head, or some more fearefull thinge) cried with a loud voice, and turned her countenance to the other parte of the chamber, and putte her hande to her throte in steede of an halter, and threathned, that she woulde kill her selfe, and bounde it with an oth to, if we dispatched not our selues out of the chamber quickly. We went from her in lesse while then she spake the wordes, for what shoulde we do, seeing so fearefull a sighte? Howe I come to beseech you againe, that you wil neither suffer her to perishe, nor me to be frustrate of my purpose. Caricles, saide I, you saide truely that your daughter was madde: for she is moued with the multitude, that I haue burdened her with, whiche are not of the least, but such as shoulde force her to do, that which she abhorred, as wel by nature, as determination of mind. But I suppose that some God taketh on him to hinder this

Cariclia mad  
almost at the  
sight of Al-  
camenes.

this busines, and to stee with my ministers. Wherefore it is time that you shew me her fascia, which you said, was found with her with the other ieiuels. I am afraid, least that be enchanted, and wrought with such thinges, as do now exasperate her minde, by reasonne, that some enemie had ordained this for her as soone as she was borne, that she should bee estranged from all loue, and die without issue. He allowed that I said, and within a while after he brought me the same, wherein were *Ethiopian* letters not common, but such as the princes vse, which are like the letters that the Egyptians vse in their holy affairs, as I read it ouer, I found such thinges witten therein. Persina, Queen of the *Ethiopians*, to her daughter, only in sorrowe, by what name soeuer she shal be called, doth write in haile this lamentation contained herein, as her last gift.

I was astonied, Cnemon, when I heard Persinaes name: yet I reade that which followed, which was thus, My daughter, the Sunne being Author of our stocke, is witnesse, that for noe misdeede I haue caste thee forth, and concealed thee from thy father Hidaspes sight: yet my daughter, I wold haue my selfe excused to thee if thou happen to liue, and to him, who shall finde thee if God procure any, and to all men, and therefore I declare the cause of thy exposition. The greatest of al our Gods, are the Sunne, and Bacchus: The noblest nexte to these, are Perseus, Andromeda, and Memnon, after them. Those, who haue by succession edified, and finished the Kinges pallace, haue portrayed there many thinges that they did, as for the dwelling houses, and Galleries, they haue sette diuerse Images, and noble actes of theirs in them: but all the bedde chambers are garnished with pictures, containing the loue of Perseus, and Andromeda, in one of them. After Hidaspes had bene married to me tenne yeeres, and we had neuer a child, we happened to rest after dinner in the summer,

The contents of Cariclias Fascia which declareth who are her parents and the cause of her expositiō

The *Ethiopian* Gods are the Sun, Bacchus, Perseus Andromeda, & Memnon.



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so: that wee were heavy a sleepe, at which time your father had to do with mee swearing that by a dreame hee was commaunded so to do, and I by and by perceined my selfe with childe. All the time after vntill I was deliuered, was kept holy, and sacrifices of thanks giuing were offered to the Goddess, so: that y<sup>e</sup> king hoped to haue one nowe to succede him in his kingdome. But thou werste bozne white, which colour, is strange amonge the *Æthiopians*, I knewe the reason, because I looked vpon the picture of *Andromeda* naked, while my husbände had to do with me (so: then he selfe broughte her from the rocke, had by mishappe ingend<sup>d</sup> presently a thing like to her) yet I determined to ridde my selfe of shamefull death (counting it certaine that thy coulor would procure me to be accused of adulterye, and that none would beleue me, when I told them the cause) and to commit thee to the vnsuffablenesse of fortune, which is a great deale rather to be wished, then present death, or to be called a bassard. And tellinge my husband that thou werste straight dead, I haue priuily laid thee forth, with the greatestt riches that I had, so: a reward to him that shall finde thee, and take thee vp. And besides that, I haue furnished thee with other thinges, I haue wapped thee in this blanket, wherein is contained the summe of both our estates, which I haue writtin with teares, and bloud that I haue shedde for thee, by reason that I bare thee. and fell into muche sorrowe for thee, at one and the same time. But O my sweete childe, and but so: a smal while my daughter, if thou liue, remember thy noble parentage, and loue Chastitie, which is the carader and marke of womanly vertue, and princely mind, and followe thy parents, by keeping the same. At one all things remember that thou sake so: a certaine ringe, among the iewells that are aboute thee, which thy father gaue mee, when wee were firste made sure, in the hope whereof is a prince-ly

Why Persina  
being blacke  
brought forth  
a white girle.

Chastity the  
token of wo-  
manly vertue

ly poesie, the stoane is a Pantarbe, of secrete vertue,  
consecrated in the place where it is set. These thinges  
haue I saide to thee, inuenting my writing to this vse,  
sith that God hadde taken from me the abilitie to tell  
thee them to thy face, which as they maie be void of no  
effeate with litle labour, so maie they bee profitabile  
hereafter. For no man knoweth the vncertainthe of  
fortune. To be short, that I haue written if thou liue,  
shalbe tokens to thee (my daughter in vaine beautiful,  
which by thy beauty procurest my blame,) of thy birth.  
But if thou die, which God grant I neuer heare, they  
shal serue to bury thee. After I had read this, Cnemon,  
I knelwe what she was, and marueiled greatly at the  
gouernaunce of the Goddes, and was full of pleasure  
and sorowe, and altogether newly affected, weeping  
and laughing, at once, my minde now became glad for  
the knowing of that whereof I was ignozante before,  
and for remembryng that which was answered by the  
oracle, but verie much troubled for that which was to  
come, and had great pittie and compassion of the life of  
man, as a thing verie vnstable and weak, and bending  
euerie waie, which I knew then firste by the happe of  
Cariclia. For I thought of many things, of what pa-  
rents she was come, whose childe shee was thoughte  
to bee, how farre she was from her Countrey, and was  
now called daughter by a false name, whereas shee had  
lost her naturall Countrey soile, and royall bloude of  
Aethiopia. To make fewe wordes, I was a greate  
while in studie, for that I had god cause to haue pittie,  
and bewaile her state passed, and yet durst not commaund  
that which was come, vntill plucking by my heart, I  
concluded, that now it was not good to delay y matter,  
but with spede to execute that I had begun.

Fortune is  
vncertaine

Mans life vn-  
constant.

And when I came to Cariclia; I found her alone, alto-  
gether wearied with loue, and strivinge to withstande  
her fancie. Her body was much afflicted, by rea-  
son

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son that it yeldeth to her infirmities, and she was not able with any force to withstand the violence thereof. After I had then farre put them away, who were with her, & gaue them charge that they should make no noise, in manner as if I had made some prayers and inuocations aboute the Payde; I saide to her. *Howe is the tyme come Caricha,* (for so you promised yesterdaie) to tell me your grieue & not to conceale it any longer from a man that loneth you heartily, and also can knowe it though you hold your tongue. She took me by the hand and kisseth it, and therewithall she wept, and said: wise Calasiris graunt me this fauour first, suffer me to holde my peace and be unhappy, in as much as you wil seme to knowe my disease already, and to accounte anyed ignominie, my gaine, by concealing that whiche to suffer is euil, but to vtter, worse: Although mine increasing disease doeth much graue me, yet that graueneth me more, that at the first I euertane it not, but am yelded vnto loue which by hearing only doth defile the honourable name of virginity. With that I comforted her, and said. My daughter you do well for two causes, to conceale your estate: For I haue no neede to knowe that againe, which by my skill I knewe before. And not without cause you blush to vtter that which it becommeth women to keepe secreete. But because thou hast once tasted of loue, and the agenes hath subdued thee, (for thus am I by diuine inspiration informed) know that neither thou art alone, nor I first that hath bene thus affected, but many other noble women and many maidens (if you consider other things, very chaste haue tasted hereof as wel as you. For loue is the greatestt of the Goddesses, and is said also sometime to overcome the Goddesses themselves. But now consider how presently you may best order your businesse, in as much as at the first, not to be in loue, is a kind of happines, but when you are taken, to vse it moderately, it is a point

Silence pleaseth vnhappy people well.

The name of loue disgraceth virginity. Women should not discouer their owne loue.

Many women and maids of noble race, haue bene in loue before Caricha.

Good counsel for louers how they shall vse their loue well.

of excellent wisedome, which thing you may well doe, if you wil beleue me, by putting away the filthy name of lust, and embracing the lawfull bande of wedding, and turninge your disease into matrimonie. After I had said thus, Cnemon she was in a great sweat, and it is euident that shee was gladde of that shee hearde, and greatly in feare, and much troubled for that shee hoped : at length she wared red, to thinke in what manner shee was taken. After she had staied a while : Father, saide shee, you do tell me of marriage, and bid mee embrace that, as though it were plaine that either my father would be contente therewith, or mine enemy, take that. As for the young manne saide I, it is out of doubt. For he is more in loue then you, being moued with like meanes so to doe, by reason that both your minds (as is like) at the first sight knewe others excellency, and fell into like affection, and I my selfe haue made his loue the more, to do you a pleasure. But hee that is supposed to be your father, prouideth you another husbände, Alcamenes whome you knowe well enough. Let him (quoth shee) rather seek to lay him in his graue, then marry him to mee. Either Theagenes shall haue me, or that which is destinied to all men shall receiue me. But I pray you, tell me how you know that Caricles is not my father indeede, but supposed so to be. By this fascia (saide I) and therewithal I shewed it her : Where had you that or how come you by it, saide shee : for after he had receiued me in Egypte, of him who brought me vp, he brought me hither I know not how, and toke that from me, and kept it in a chest, that by continuance of time it might not be spoiled. Howe I came by it (saide I) you shall heare after ward. But tel me presently if you can tell what is contained therein, when shee tolde me that she coulde not tell, it declareth (saide I) your parentes, your countrey, and all your fortune. At last for that she requested, that I would tell :

Cariclia will  
haue Theage  
nes or none.

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tell her what I knewe I tolde her all, reading it word by word, and interpreting it to her. After she knew her selfe, and had taken stomacke vnto her, she desired more nêre her owne petigrée and saide, what must we doe? Then beganne I to tell her plainly, all our deuise, and made her priuy to euerie point, I, my daughter, saide I) haue gone into *Æthiopia*, to learne some of their wisdom, and was wel acquainted with *Persina*. For the kings court is a place for all wise menne to resort vnto. Mary I had a little praise the more, by reason that I ioyned both the wisdom of *Egypt*, and *Æthiopia* together, which made me of more credite a greate deale. After that she vnderstood that I would returne into my country, she tolde me all your affaires, binding me by oath first, to keepe it secrete, and saide moreouer that she durst not tell it to the wise menne of that country, and she desired me to aske the Goddess, firste whither after your exposition, you liued: then in what country you were. For she coulde heare of none such in *Æthiopia*, although she had made thereof diligent inquirie. I learned all of the Goddess, both that you were alive, and where you leadde your life. Then she besought mee, that I would seeke you out, and will you to returne into your country. For, she saide, that she liued without issue and children, by meanes of the gret sorrowe she conteined for your sake, and that she was now ready to confesse no lesse to your father, if you at any time came to light, and that she knewe he would be perswaded, as well for that she had experience of hir by long continuance of time, as also for great ioye and desire that he should haue by one to succed him contrary to his expectation. Thus much she saide and desired me to doe it, by the oathe that I hadde sworne by the sunne, which may not bee violated of anye of the wise men. I came hither to persourne the oth I made, although I toke not this voiage for this cause onely, yet  
I accounted

*Persina* requir-  
eth *Calasiris*  
to seek *Cari-*  
*cia*, & bring  
her home a-  
gaine.

I accounted it by the wil of the Goddess, an aduantage gotten in my long iourney. I haue beene busie aboute this long, and haue left no conuenient seruice vndone to you, yet I tolde you not the matter, waityng for iust opportunity, and to get the fascia also by some meanes to make due pꝛoofe of that I would say.

Wherefoze you may, if you will be ruled, and go alway with vs (befoze you suffer any thing by violence which you woulde not, of Caricles, who pꝛouideth very busily to match you with Alcamenes) recouer your kindred, your countrey, and parentes, and dwell with Theagenes, who is readie to folloive vs into what countrie so euer we will, and to raigne with you his dꝛer loue that is content to chaunge his naturall, and pꝛincely life, for our strange, and vncerten state, if we shal giue credite, not onely to the Goddess, and other things, but also to the oracle of Apollo. And with that, I brought the oracle into her remembrance, and declared to her, what it meant, which Cariclia knelwe befoze, in as much as it was in euery mans mouth. She startt backe a little at this: and after said, father, seeing you say, the Goddess would haue it so, and I beleue no lesse: What muste we do? You must (quoth I) make as though you wer contente with Alcamenes marriage. That is, said she, very much, and scant allowable, to pꝛeserre any man onely in pꝛointse befoze Theagenes? But father for asmuch as I haue giuen my selfe into the handes of the Goddess and you, tell me the ende of this tale, and how it may be vndonne, befoze it be brought to effecte. You shall know saide I.) Manie thinges tolde befoze hand to women, haue greatly hindered the matter in hande: which being suddainely put in pꝛactise, are by them moze boldly atcheiued for the most part. Onelye followe my counsell as wel now as at othertimes, and be contente to allow the marriage, which Caricles will pꝛouide for you, who wil do nothing without my counsel

A woman is  
bestat a sudden attempt.



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tell and helpe. Shee made promise so to doe: & I went my way, and lefte her weeping. I scantly was gone out of her chamber, but I saw Caricles very sadde, and full of sorrow. Ah good sir (saide I) when you shoulde followe me and reioyce, and do sacrifice of thanks giuing to the Gods for that you haue gotten, that which befoze you desired, Caricia, at length by much skil, and manifold wisdom, made contente to take a husband. Then are you sadde, and heauie, and can scant refrain from tears, but I know not why. Why shoulde I not saide hee? seeing it shall come to passe, that the thinges which I holde dearest in my life, shall be carryed into some other country, if you may giue credite, as wel to the dreame that I had this night, as to others, where in, me thought that an Eagle let fite out of Apolloes, hand, came downe and toke my daughter out of mine armes, and carried her into, I knowe not what farre country, which was blacke, and vgly shadowes.

Caricles  
dreame.

Gret distace  
of place taketh  
away  
the sight of  
ouer eyes.

At a worde, I coulde not tell what he did with her, by reason that the infinite distance of place took away the sight of mine eyes. As soone as hee saide thus I knelue whereto his dreame tended. But that I mighte withdraw him from his despair of mind, and bring him far from suspition of that which shoulde come to passe, I saide, sir please, you seeme not to deme arighte of this vision, in as muche as it foresheweth to you the marriage of your Daughter, and doeth secretly signifie by the Eagle, that shee shall haue an husbande, and that this shalbe so, Apollo will bring her an husbande with his own hand, yet you seeme to be angry, and construe your dreame worse then it is meante. Wherefore Caricles, let vs be merry, and addit our selus to the wil of the Gods, laboring euery way the better to perswade y<sup>e</sup> maide. He asked me what was best to be done, that the maide might be more obedient. If (quoth I) you haue any precious thinge in store, or apparrell wrought

wrought with golde, or any iewel of price, bzing them to her, as tokens from her spouse, and appease her with giftes: for gold, and precious stones are wonderfully esteemed with women. You must provide other things for this solemnitie also, and this marriage must be dispatched presently, while her desire thereto, whiche is wrought by arte against her will, is stable. and unchanged. After Caricles had saide, thinke y I wil omit nothing which I can doe, he went home, and for joy as soone as I had least talking with him, he made hast so to do. And he did indeed, as I perceiued afterwarde, that which I commaunded, without delaye, in bringing, as well the costlie garment, as also the iewels of *Ethiopia*, which Persina laide forth with Caricia that she might knowe what she was, as though they hadde bene tokens from Alcamenes. When mette I with Theagenes, and asked him where those were, who wer the doers of the royaltie aforesaid. The maides (quoth he) are gone away before, that they may take the easier iournees: and the youngmen will tarry no longer, but make much ado, and great prouision to turne to theyr country. When I knewe this, I tolde him what he should both say to them, and do himselfe, and gaue him charge that he should waite vntill I gaue him a token what he should do. And so I leaue him, and wente to the Temple of Apollo, to pray the God, that he woulde instruct mee as concerning my sight with the younge couple. But the God was quicker then any man would thinke, who helpeth those that do their businesse, according to his will, although he be not called vpon, often times preuenting their prayers with the readinesse of his good wil: as euen then it happened, that he preuented my question with the answer, and did indeede declare his helpe, and pleasure. For as much as a certain voice staied me as I went by, to a prophetesse, and was very careful for the performance of that I determinede:

Caricles gi-  
ueth Caricia  
all the Jewels  
that her mo-  
ther gaue her  
at the time of  
hir expositiō

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which saide you maye make haste when the strangers call you, who at that time, with the noyse of chaumes, made a banquette in the honour of Hercules. I wente not so fast after I heard this, for I might not goe past when God had called me. After I had with frankincense perfumed, & offered water, they seemed to wonder at the cost of my oblations: yet for al that, they desired me to take part of their banquette. I did so, and after I sate downe on a benche which they had strewd with Myrre, & Laurell for strangers, and had eaten such meat as I was accustomed to do, I said vnto the god fellows I thank you for my god cheer. But I am bitterly ignorant of your demeanour: wherefore it is time that ye tel me, what ye are, and whence ye come. For it is an vnseemely, and very rude thinge, that those, who haue done sacrifice, and banquetted together, and made holy meate the beginning of their friendship, shoulde depart without either knowing others affaires. When they told me, that they were merchauntes of Tyros of Phœnicia and that they sailed to Carthage in *Africa* with a shippe fraughted with merchandise of India, *Æthiopia*, and Phœnicia: at this time wee make a banquet to Hercules of Tyros, for a victorie which wee haue gotten, in as much as this youngman pointing to him that sate before me, gotte the best game at wrestling: whereby he hath proued, that a Tyrian maye gette the victorie in the middelt of Greekes. For he, after wee had sailed past Malca, and by force of the tempest were constrained to Lande at the Iland of the people of Cephaleni, sware vnto vs by this our countrie God, that in his sleepe it was told him, he shoulde obtaine the victory in these sports of Apollo. And when hee had perswaded vs to turne from our intended course, and land here, he made proue by dede, that his prophetic was true, so that now he is denounced a famous conquerour, that was but late a merchanthe, who also as a thanks

The Tyrians  
do sacrifice to  
Hercules, for  
a victory that  
one of their  
company got

thanked giving for his victorie, both this sacrifice to the God who was his conductor. And to morrow if the wind serue, we will leave this coast. Haue you determined this indeede saide I: Pea verily answered they: you shall then if you please, haue my company: For I haue a boiage into Sicilia for a certaine cause, & you sailing in *Aphrica*, must passe by it. You shall bee well come (qd. they) if you wil, for we suppose we shall want no commoditie, if we haue with vs a wise man, and a Grecian, and such a one as by experience may be proued that he is well beloued of the Gods. I would (said I to them) if you will graunt me but one daye, to make my prouision. You shall haue to morrowe (quoth they on condition that about night you will be at the sea. For we commonly saile by night, for that the winds that come then from the earth, doe calmly fill our sayles. I made bargaine that I would doe so, binding them first by othe, that they should not depart befoze their promised time was expired. And so I left them there yet piping and dauncing, after the manner of the *Assrians*, sometime leaping alofte, sometime bending theyr bodies downewarde, and like such as were inspired with some God, writhing themselves. When went I to Carichia, and founde her holding in her lappes the Jewels which Carides gaue her, and earnestly viewed them. After I went to Theagenes, and when I had tolde them both what they should doe, and when I went to mine owne lodging diligently considering, of that which should be done. The next day thus did they, about midnight when all the cittie was fast asleepe, a crewe of armed younge men came to the house of Carichia. The captaine of this amorous warre was Theagenes, who taught his yonths after their braue pompe to play the Souldiers. They suddainely made those asrayde, which perceiued a little with their great clamor and clashing of their armour, so that with great light they brake into her house li-

The maner  
of the taking  
away of Ca-  
richia.

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ting the doore aside easlye, for that it was provided before, it should not be very hard barred, and toke her away wel prepared, for that she knew heretofore, and with good wil suffered this assault, and carried a great deale of stufte such as she mayde commaunded them, away also. After they came out of the house, they sounded a warlike cry, and made a terrible noise with their harnesse, and so passed through the Citty, and cast the inhabitants thereof into a wonderfull feare by reason that they had chosen the night for none other purpose, but that they might be the more feared. So y<sup>e</sup> Parnassus gaue an Echo backe to their noise. After they were gone out of the Citty, as faste as they coude, they hied them on Horseback into the mountaines of Locrus and Octa. But Theagenes and Cariclia, as was before concluded, forsooke the Thessalians, and came to me priuily, and fell both in great feare at my feete, and still cryed, saue vs father. Cariclia saide no more, but helde downe her heade, as though she were ashamed of that she had done. But Theagenes sayde more. Calasiris saue vs being strangers, and banished our countries, depriued of all our friends, that among them all we mighte winne our selues. Saue our bodies hereafter committed to Fortune, which also are made bonde to chaste loue. Saue vs by our owne accord banished, yet glad thereof, and such as haue sette all their safegarde on you. I was moued herewith, and after I had wept rather with my harte, then mine eyes, so that the younge folkes perceiued not, yet it eased my grieffe. I comforted and emboldened them. At a worde I badde them hope for a luckie end, in that this matter was begunne by the will & counsel of y<sup>e</sup> Goddes. As for me (quoth I) I will go and dispatche the rest of our businesse. But carry you me in this place, and take diligent heed that no man espy you. When I had said thus, I went back, but Cariclia caught me by the coat, and helde me faste, and

and saide : what father, this beginnunge is vniust or rather traiterous, if you will departe, and leaue mee alone with Theagenes, and will not consider how vni-meete a man, a louer is to be a keeper, if that be in his power to inioge which he loueth, and wante suche as may make him ashamed thereof : for, I thinke, that he is rather incensed, when he saith that which he desireth without any defence befoze his face. Wherefoze I will not let you departe befoze, as well for the time present, but rather for that which is to come : I may be sure by Theagenes othe, that hee shall not feashlye haue to doe with me, vntill I haue recovered my countrie, and parentes, or if the Gods be not content herewith, at least vntill I by mine owne free wil be content he shal marrie me. Other wise neuer. After I harde what she had saide, I wondered and was determined it shoud be so, and made a little fire vppon an Alter, and burned Incense. Theagenes sware, saying that he had wronge, for that the faith which he had determined in his mind to keepe, was taken away by reason of an oth, and that hee coulde not praise that will, whiche was forced by a greater power, yet for all that he toke his othe, by Apollo of Delphi, & Diana by Venns her selfe, & al y Gods of loue, that he woulde do all thinges in such sorte, as Caricia woulde haue him. This and many other things they concluded betwene themselves, calling the Gods witnesses thereto. I comming as fast as I could to Caricles, founde all his house on a hurliburly, and soze because the ministers were now come to him, & had told him of the taking awaye of the Maid, and the Citizens came by heapes & stode round about him, while he sozowed: at a word, what for ignozunce of that was done, & wante of Counsell for that was to come, they were at their wittes endes. There beganne I with my bigge voyce to thunder, and say : Pee vnhappye people, how longe will ye sitte still, dumbe like stockes, as though

An example  
of passing  
chastity.

Calafiris dis-  
sembled ora-  
tion..



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your courage were also taken away with ill Fortune: Why do you not in armour pursue your enemies? Will you not take, and punish them, who haue done you this wrong? It is in vaine perchappes (saide Caricles) to strue any longer with this present fortune. For I vnderstand perfectly, that I am thus punished for the anger of the Goddess, which was foreshewed me, since I went in an vnlucky time, into the priuy Chappel, and saue there that which was not lawfull to be seene, that therefore I should lose that I sette most store by. But there is no impediment (as the proverbe is) that should let vs to fight with the Goddess, if we knewe whom to pursue, or him, who hath done vs this mischief. What is (saide I) Theagenes the Thessalian, and the yong mē, which were with him, whom you praised so much, and made my friends. And so you may yet finde some man in the City, who hath till this time staped here: wherefore arise, and call the people to counsel: so was it done. The Captaines appointed a meetinge, by trumpet proclaiminge the same in the cittie, the people straighte came together, the Theater was made a Courte by night. Caricles came forth, and fallinge suddainely a weeping, beganne to say thus: perchappes yee (men of Delphi) suppose, considering the greatnes of my miseries, that I come hither, and haue gathered this multitude of people, to offer mine own mishaps vnto you. But it is not so: for although I suffer ofte such things as may be compared with death it selfe, and at this present time my house is desolate, and destroyed by the Gods, solitarie, and robbed of those that I helde most deere, in whose company, and pleasant behaviour I contented my selfe: yet the common frustration, and vaine hope of all, doth comforte me a litle, and causeth me to suffer, who promiseth to finde my daughter againe, which thinge in deede may be done: but the cittie moueth me more, which I desire, & looke shalbe victorious first

Caricles pit-  
tifull oration  
about the tak-  
ing away of  
Cariclia.

first, and take reuenge of those that haue wronged it. Except these Thessalian youtnes haue taken away our lostie courages, and iust wꝛath which we shoulde receiue for our Countrey, and Countrey Gods. For that which is mosse intollerable, a fewe dauncinge boyes, send about a sacred message, do depart after they haue wasted the most noble City of Greece, and haue taken out of Apolloes temple, The mosse precious Jewell thereof Caricia, which also was my life. Unplacable and too obstinate anger of GOD toward vs : first, (as you all know) it killed my naturall daughter at the day of her mariage and her mother also with the græse that she toke for her deathe, and bannished mee from my natine countrey. But all this was tollerable after I had found Caricia : Caricia was my life, my hope, and stay of my stocke: Caricia onely was my comfort, and as I may terme her. mine increase : which also this miserie, (whatsoeuer it be that now came vpon me) hath taken from me. Neither hath it done this simplie, or by chaunce, but as it accustomedly triumpheth ouer mee with most crueltie, it hath taken her euen almost from her husbände, in as much as the day of weddinge was already spreade abroade amonge you all. As he spake thus, and fel quite from the matter into sorrowing, Hegesias the Captaine bade him be content and get him away & said: you me that be here. Caricles shal haue time inough to lament hereafter. But let vs not be drowned with his sorrowe, no: carried away vnadvisedlie with his teares, as with a great streame of water, lettinge passe all due occasion which as it is in all things, so in warre it is of most force. For now if we pursue as soone as we shall diminish this companie, there is some hope that we shall ouertake our enemies, to hich now we trauel without care, for that they know we be vnprovided. But if we still lamenting, or rather bewailing like women, shal geue them longer time. that they escape, with

Hegesias' oration as touching the pursuit of those that took away Caricia

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our carrying, we shall deserue nothing but to be scorne  
ned, and that of the younge men their selues : which,  
I say, ought to be hanged as soon as they be taken, and  
some of them ignominiously dealt withall, so that their  
punishment also rebounde to theyr families. This  
may easily be done, if we shall moue the Thessalians to  
displeasure against those that be fledde, and their poste-  
ritie, by forbidding them to do any more this holy lega-  
tion, and due funerall of the Noble man, which wee  
had decreade shoulde be done of the cosse of the common  
Treasurie. After all this was praised of the people,  
and by theyr decreade established : let this also, saide the  
captain, if it please you, be ratified by your voices, that  
the woman who had the charge of the Sacrifices, bee  
shewed no more to them that runne in armoure. For  
as I can coniecture thereof hath growen the beginning  
of this impietie in Theagenes, who also thoughte ( as  
may be deemed of this rape, ever since he first saw her,  
For it is good hereafter to take away the occasiõ of such  
like attempte. After this was graunted by the boy-  
ces and handes of all that were presente, Hegacias  
gaue them a token to goe forth, and gaue a signe of  
warre with a trumpet, so that the Theater was dissol-  
ued into warre, and euery man ranne hastily out of the  
counsel to battell, not only the strong men, and such as  
were able to weare armour, but boies also, & striplinges  
without order, durst be partakers of that voyage, by  
theyr readinesse greatlye augmentinge the number of  
lustye men of that time. Manye women also behaued  
them selues more stoutlye then their nature permitted,  
euery one takinge hye for a weapon that which came,  
nerte to hand, and followed in vain : who, for that they  
missed of their purpose, perceiued well the infirmities of  
their kinde. You might then haue sene old men strus-  
with age, and in a manner the mind drawing their bo-  
dies, and for greate and ardent desire to fight, objected  
weak.

The Thessa-  
lians forbid-  
den to do sa-  
crifice to  
Pyrrhus.  
Warnings  
come to late.

weakenesse, as a shame to it. So great græfe toke the City for the rape of Cariclia, and prepared themselves suddenly to the pursuing, as if they had had but one minde, and would not lcke for day.

## The fift Booke.

### *The Contents.*

In this fifth Booke is contained the separation of Theagenes and Cariclia, & how that Nausicles merchant got her of Mitranes in stead of Thisbe, and after he had brought her to his house, he desired Calasiris to tell him the storye of her and Theagenes, who prosecute it so farre, vntill he cometh to the great slaughter wherof mention is made in the first Booke.

**T**hus therefore was the City of Delphy occupied, but what they did in the end, I know not. Saving that their pursuite gaue me good occasion to conuey my selfe away. So I toke the young folkes with me to the sea and put them into the ship of Phœnicia, which was by and by ready to depart. For as soone as the morning began to appeare, the Phœnicians whiche promised to tary for me a day and a night, thought now that they should not breake the oath which they sware to me. When we came they entertained vs very ioyfully, and forthwith they launched out into the deep, with oyes first, then after a calme gale blew from the earthe, the

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the waues quietly came vnder our shippe, and in a manner smiled vpo her, and suffered her to go with full saile. And thus we passed with our shippe the coast of Cyrrha and Parnassus with his high toppes, and the rockes of Actolia, and Calidonia. & by the time that it was sunne setting, we discovered the Ilandes as well by figure, as name Acute and the Zacinthian sea. But (in an unhappy time) why doe I tell this? why do I forget my self and you, & continue my tale, bringing you hereafter in very daide to the sea? here let vs leave the rest of our talke, and sleepe a little. For although thou, Cnemon, be nothing weary to heare a stidie strue with sleep, yet I thinke that now you begin to quaille, in that I haue continued my talk farre on night. And besides this, my sonne both age doth burden me, and the remembrance of my miseries dissoluing my minde, doeth driu me to sleepe. Do so father said Cnemon, not as though I wil led you to make an end, for that as I think, I could not do, though you would tel it many daies and nights together, with such singular pleasantnesse, and excellent suauitie is it seasoned. But methinketh I heare some noyse & busines about the house, & haue been troubled a little therefore but forced my selfe to keep silence, for y great desire I had to heare your tale. I heard it not said Calasiris, either for that age maketh myne eares somewhat dul and harde (for age breedeth many infirmities, both in y other parts, but chiesly in the eares) or els for y my mind wholly was occupied about my tale. I think Nauicles y owner of this house is com. But O ye gods how hath he sped? As I desired (said Nauicles) stepping in suddenly to them. For I knew well inough god Calasiris, that you were carefull of my businesse, & almoste trauelled with me in your mind. But I perceiue your god will toward me, by diuers courtesies shewed me, both at other times, & also by this whercof I heare you talking here. But what stranger is this? He is a Grecian,

Age often  
taketh away  
a mans hearing.

cian, said Calasiris, you shal heare moze of him hereafter. But tell you vs quickly what good lucke you haue had that we may reioyce with you. You shal heare to morrow saide Nauicles, as now be content to know that I haue gotten a better Thisbe: for I haue neede to slope a little to abate my græse which I haue gotten, as well by my iourney, as other cogitations. This said, he wēt his way to doe as he said. But Cnemon was muche abashed when he hard Thisbes, name, and turned all his cogitations to the time past, with much and continual sorrow tormenting himselfe all the reste of the nighte, so that Calasiris though hee were fast asleepe, perceived it, who sitting vp a little, and leaning on his elbow, asked what he lacked, and why he was so disquieted, as if he were almost madde. Haue I not good cause (sayde Cnemon to him) to be mad, seeing I heare that Thisbe is aline. What is this Thisbe (quoth Calasiris,) or how do you know her, by hearing her name, & are so græued that she is aline: you shal hear the rest (quoth Cnemon) when I tel you mine estate. But her I saw staine with these eies, and with mine owne hands, I buried her in the herdures Iland. Sleep, saide Calasiris and we shall knowe howe this goeth ere long. I may not (quoth he) but lie you stil and stirre not: for my part I know not whither I can liue, except I go forth secretly, and make diligent inquiry, how Nauicles is deceined, & how onely with the Egyptians, suche as were deade, reuiue againe. Calasiris smiled a little at this, & so fel a sleepe. Cnemon went out of the chamber, and restrained himselfe much as is like one would do that is in the darke, and in an vnacquainted house: but he tooke all in good parte, for feare of Thisbe being desirous in hast to ridde him selfe out of this doubt: till at length with much ado after he had gone vp and doونه off in one place, as if he had bene in diuerse, hee harde a woman lyke a nightingale in the springe, dolefully lamentinge, and with



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Cariclias pit-  
tiffull com-  
plaint being  
separated  
from Thea-  
genes.

with sorrowfull tunes, so that by her mourning (as if  
one had taken him by the hands) he was brought to her  
chamber, and laying his care to the dore, heard hir yet  
complaininge in this sorte. I pwee wyetche supposed,  
that I had bene deliuered out of the handes of thæues,  
and escaped death, which I alwaye looked for, and that  
I should after haue lead, though a strang & banisht life,  
with my dearest friend, yet such a one, as in his compa-  
ny, shoulde haue beene most delectable, for there is no-  
thing so troublesome and græuous to me, which is not  
tollerable with him. But now the God who hath had  
charge of our businesse from the beginning, and hath  
graunted vs but small pleasure, not yet satisfied, hath  
deceiued vs againe. I thought that I had escaped bon-  
dage, but now I serue againe, and am kept in prison: I  
was in an Iland and dark place befoze, this present state  
is like to it, or rather to say the truth worse, because he  
who both coulde and woulde by comfort abate these so-  
rowes, is violently separated & taken from me. A denne  
of thæues the day befoze was mine Anne, & what was  
that habitation, but a verrey hell, or worse place: yet  
my deere louer being with me, made it easy to be suffer-  
ed. There he lamented me aliue and shedde teares for  
me, beeing (as he thoght) dead, and bewailed mee as if  
I had bene flaine, now I am depriued of all this: he is  
gone, who was partaker of my calamities, and who  
would haue deuided them, as though it had bene a bur-  
den. And I alone am forsaken, a prisoner, and by many  
waies to be lamented am obiected to the arbitrement of  
cruel fortune. And do reteine my life onely, for that I  
hope my most deare friende is aliue. But O my heart,  
where arte thou? or what fortune halte thou? art thou  
also alas bounde, which hast a free minde, not able to  
abide any seruage, but of loue: wel, do nothing but saue  
thy life, to the intent thou mayst once behold thy Thif-  
fe againe: for so shalte thou call mee, whither thou  
wilt

will oꝛ not. Cnemon could abide no longer, after hee heard this, to heare the reste, though hee gelled by the beginning somewhat else, yet by that he hearde in the ende, concluding that it was Thisbe, wanted but little that he sworne not at the gate. But after he had over-commend that passion with much adoe foꝛ feare least hee should be spied of any man (foꝛ now the cockes crewe the second time) he ranne backe stumbling, sometime hurting his toes against the selles, sometimes hitting his head against the walles and doꝛe postes. When he came to his lodging after much frauell, he fell into the bedde, and al his body trembled and his teeth chattered soꝛe: and he had perhappes bene in extream perill, if Calasiris had not perceiued it, and comforted him, and brought him to himselfe againe. After he was reuiued a little, he asked of him the matter. I am vndone (quoth he) foꝛ that most wicked Thisbe is alieue indeed: & there withall he sworne againe: and Calasiris had much adoe to call him againe and comfort him. Surely some God plainly scorned Cnemon, because (as otherwise foꝛ the most part it maketh a iest, oꝛ toie of humaine affaires: so now it would not suffer him peaceably without disquietnesse, to inioye that which is most pleasante and welcome to him, but that which shortly after woulde make him very ioyfull. was now turned into soꝛrow) either foꝛ that it shewed then the nature, and custom of it selfe, oꝛ else because the nature of man cannot take true ioy as should be. Wherefoꝛe Cnemon fledde from that, which he then shold most hane desired, and supposed that to be fearfull, which was moste delectable to him. foꝛ the woman that wepte was not Thisbe, but Caricia. foꝛ thus it was: after Thyamis came into his enemies hande alieue, and was kepte prisoner, the Island was set on fire, and the heardemenne, who inhabited it, were fledde, Cnemon, and Thermutis, Thyamis shield bearer; in the moꝛninge roared ouer the lake,

The naming  
of Thisbe  
sefe troubleth  
Cnemon.

How ioy and  
sorrow doe  
accompany  
man.

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lake, to spee what case their captaine was with thei  
enimies : the manner of their iourney was suche as is  
declared before. Then were Theagenes, and Caricia,  
leaste in the denne alone. who accompted the prolong  
ing of their calamities a singular benefite, that was  
the first tyme that euer they were by themselves, and  
deliuered from all that might trouble them. Wherefore  
they considered of their estate, not forgetting to kisse  
and embrace ech other, so that they forgot al y they had  
to do, and stode either in others armes a great while,  
as if they had beene made one bodie, content yet to sa  
tisfie them elues with chaste loue, temperating thei  
affection with teares, and cleanly kisses. For Caricia, if  
at any tyme she perteyned Theagenes to passe the borders  
of seemelinelie, & deale with her overwantonly, woulde  
rebuke him by telling him of his oth: & hee would suffer  
himselfe to bee reformed with little labour, and  
brought againe to temperatenes in as much as he was  
in loue inferior to her, but in pleasure he farre surmount  
ed. But at length, though it were long first, they re  
membred what they had to do, and by force were con  
strained to content themselves, and then Theagenes be  
ganne to speake thus: that we, Caricia, may enjoy one  
another and attaine vnto that, which we haue prefer  
red before al other things and for which we haue suf  
fered al our troubles, both we do wish, and the God  
des of Greece graunt. But for as much, as wel because  
al wo:ldly things are vnsable, & incline diuerse waies,  
and we haue borne much, and hope for many thinges,  
we must now haue vs to Chemmis, as we haue con  
cluded with Cnemó, as also because we know not what  
fortune we shall haue, & we haue (as it seemeth a greate  
and wonderfull deale of ground to passe before we can  
come to the land which we hope for: let vs deuise cer  
taine tokens whereby we being one in others sighte,  
may know our secrets: and if it happen vs to be se  
perated

Caricia mor  
in loue then  
Theagenes.

A Wise court  
in theagines.

perated, w<sup>ch</sup> may in absence seeke one another. For  
a watch worde of frēdes, which is kept in hope to  
finde, is a greate easement of longe trauell. Caricia  
prayed his deuise, and they agreed, if they wer separa-  
ted, that Theagenes should write, Pithicus: Caricia Pi-  
thias vpon all famous temples, pictures, monuments;  
and great stones in crosse wayes, whether they were  
gounne the right hand way, or the left: to what Cittie,  
village or countrey: and lastly, that they should declare  
the very day & houre. And if they might meete, it should  
be sufficient one to see the other. For they thought no  
time should be able to put out of their mindes such loue  
yet for the better assurance, Caricia would shewe her  
fathers ring, which was laid out with her, and Thea-  
genes a scarre in his thigh, that a wild boare gaue him,  
It was further concluded betwene them, that in stead  
of wordes, she should beare a Taper, and he a branch  
of palme. To confirme this they embraced each other,  
and wepte, powring out their teares inside of sacri-  
fices (as I gesse.) and for an othe, they vled manye kis-  
ses. After these thinges were thus ordered, they  
came out of the caue, without touching any of the trea-  
sures which were laide vppon there. For they compted  
these goddes vncleane, which were gotten by robbe-  
rie: but that which they brought with them from Del-  
phie, & that the thēues had taken from them, that they  
gathered together and carried with them: And Caricia  
chaunged her apparrell, and put it into a litle packe  
with the copie of their bolue, and her Carlande, and  
sacred garment: and that it might be more priuie, they  
laide the reste of theyr worste stufte vppon it. As for  
her bolue, and quier, she gaue them to Theagenes to  
beare, which was a passing pleasante burthen to him,  
seeing they were the proper weapons of the God, who  
had the power ouer him. As soone as they came nere  
to the lake, and were about to take boate, they spied a  
bande

The commo-  
dity of watch  
words.

Theagenes &  
Caricia will  
haue no más  
goodes but  
their owne.

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bande of armed men rowing ouer to the Iland. They, soze abashed at that terrible sight, stode a great while astonied, as though with the greatnesse of their sorrow which they conceived of the instablenesse of fortune, which so ragd still againste them, they had lost their selues; yet at length whē they were redy to arrine, & wer comming toward them, Cariclia desired to retire backe, and creepe into some roynor of the denne, and ther hide themselves, and therewithall she ranne her way. But Theagenes caused her to abide, and said: how long shal we see the fate that followeth vs enery where? Let vs yelde to fortune, and withstand no longer the violence which is ready to assault vs, for what else shal we gain, but fruitlesse trauell, and banished life, and from time to time, be scoyned of the Goddes? Do you not see how they ioyne the robberies of the pyzates to our banishment, and goe aboute with greate diligence and trauell to bying vs into greater daungers by lande, then earth we haue found by sea? not long agoe they made a fray about vs: within a little after, they broughte theues vnto vs, ere while they made vs prisoners, the left they vs alone, but at liberty, and made vs beloue we might go whither we woulde, then straight haue they brought vs into the handes of such as shal kill vs, This war for their dispozt haue they made against vs, making as it were a comedy of our affaires. Why then do not we breake off this tragical poeme of theirs, and yeld vs to those that will kill vs: least perhaps if they meane to make an intollerable end to our tragedy, we be forced to kill our selus. Cariclia allowed not all that he said, marry she thoght that he iustly accused fortune, but not that it was any pointe of wisdoms, to yelde themselves willingly into their ennies handes, for they were not sure that they would kill them as soone as they had them, neither had they to do with so gentle and friendly a God, that woulde make a quicke end of their

No wisdoms  
in yeelding  
quickly to an  
enemy.

their miseries, but would perhaps reserve them to a further bondage. Which thing, then what do they should if not be more gracious? If we give our selues to the injuries of barbarous people, we shall be so unworthily handled, as I am lothe to gesse. Which things by all means, and as long as we can, let vs aboide, measuring our hope of time to come, with experience of that which is past, how we haue bene diuerely preserved at such time as is not credible. After Theagenes hadoe saide, let vs do as you will: she went before and he followed her, as if he had been tied to her. Yet for all their hast, they came not to the denne before their enemies: but while they looked on them that went before them, they wisste not that with another band which cam into the Island at another place, they were compassed, and inclosed. Whereunto shall they soe abashed, stood still, & Caricia ranne vnder Theagenes arme, yf if shee muste needs die, she would die in Theagenes handes. One of those who were landed, wente about to shote at them, but after the young folkes at looked vpon them, they hartes failed & their right hands quaked. For the very barbarous hands (as may appeare) do feare the beautiful personages and a right cruell eye will bee made gentle with a lowely look. As sone as they had take them they carried them to the Captaine, greatly desiring to carry the fairest of y<sup>e</sup> spoiles to him at the first: & they brought nothing els, for although they had compassed the Island with their armour as with a nette round aboute, and had serched it from one part to another, yet could they finde nothing, for all that was in the Islande was burned in the former skirmishe, sauinge the denne onely which no man knew. And thus were they brought to the generall of y<sup>e</sup> warre: his name was Mitranes whom Oroondates had made captaine of the watches: This Oroondates was deputie of Egypte in the great Kinges behalfe, who beinge hyred with a great summe of mo-

The propriety  
of beautifull  
personages.



## The Ethiopian History

ney, by Nauficles, as is aforefaide, to facke Thisbe, came into the Ilande, After Theagenes, and Cariclia, were brought almoſt into their ſighte, Nauficles by a craftye deuſe, merchant like ſtepped ſoathe, and cryed with a great voice, this is that Thisbe, of whom I was robbed by the miſchievous heardmen, nowe doe I reconer her againe, Myrranes, by benefite of you, and ſauour of the Gods, then he caught Cariclia, and ſained himſelfe to bee very gladd, and whiſpered in Greeke to her priuily in her eare, that none who were by, might heare him, & ſhe ſhould ſay, her name was Thisbe, if ſhe deſired to eſcape daunger. And this policy tooke effect, ſo; Cariclia, when ſhee heard him ſpeake Greeke, thought that hee went about ſomewhat ſo; her commoditie, and ordered her ſelfe as he deſired: and when Myrranes aſked what her name was, ſhe ſaid Thisbe. Then he ranne and

Cariclia ſaith  
her name is  
Thisbe.

killed Myrranes, and commending his fortune, made the barbarous man proude, ſo; that he had not onely atchieued many other warres well, but had brought alſo this to prosperous end, he proude of his praiſe, and thinking by the falſe name, that it was ſo indeed. Although himſelfe was taken with her beauty, which appeared in his ſimple apparrel, as if the brightnes of the mone ſhould ſhine out of a cloud, yet becauſe the unconſtancie of his minde, was ouer caught with the quicknes of the craft and all tyme to repent was taken from him. Now ſhe is reconerred (quoth he) take her to you ſeeing ſhe is yours And when he had ſaide thus, he deliuered her to him, ſtill looking backe vpon her, and plainly declaring & it was againſt his will, and ſo; the money that he had receiued beſore, that he ſuffered her to depart. As ſo; this yonge man (pointing to Theagenes) whatſoeuer he be, he ſhalbe our pray, and goe with vs, and be kepte diligently to be ſent to Baybilon, becauſe the comelineſſe of his body is ſuch, that he may waite at the kinges table. This ſaide, they rowed ouer the water, and departinge

Nauficles re-  
ceiueſh Cari-  
clia of Mitra-  
nes, whome  
by flattery he  
beguileth.

one from another, Nausicles hauing Cariclia, came to Chemmis. But Myrranes going to view other townes vnder his inhibition, without delaye sente Theagenes with letters to Oroondates (who was then at Memphis) in this wise indited.

Myrranes the captaine, to Oroondates y lieutenant. I haue sent vnto you a young man of Greece to god to serue mee, and make onely to waite in the sight of our God, the great king giuing you leaue to present suche an excellent gift to him who is maister to vs both, as the kings courtie hitherto neuer sawe, neither yet shall hereafter. This was the contents of his letter.

Theagenes is sent to Oroondates.

But Calanis and Cnemion hoping to know that they were ignozant of, came to Nausicles before day, and asked him how he had spedde. When Nausicles told him all: how they came to the Ilande and found it deserte, and no man therein to meete them: how he had craftily beguiled Myrranes, and had gotte a certain maid which was there, insteade of Thisbe: and that he hadde spedde better in getting of her then if he had found Thisbe. For there was no small difference betwene them, but as was betwixt god and mā, and that there was no beautie so excellent that might staine hers, and that it was not possible to set forth the same iustly by wordes, so y he mighte shewe her before them. When they hearde this, they began to surmise the thing as it was indeede and prayed him instantly to bidde her come in straight way: for he knew that it was not possible by wordes to expresse Cariclias beautye. After shee was broughte in, and Nausicles (because shee cast her eyes to the ground and had mist al her face saue her browes) began to comfort her and bad her be of good cheare. Shee looked vp a little, and contrary to her expectatio she sawe and was sene: so that they all three began to cry out, & howle suddenly, as if there had bene a token geuen them whē they should haue begun: and you might haue

## The Æthiopian History

heard often these words, O my father, O my daughter Cariclia indeede, & not Cnemons Thisbe. Nauicles, for wondering, had almost forgotten himself, and was astonished when he sawe Calasiris embrace Cariclia, and not reframe from teares, and knew not what that sudden acquaintaine, as if it had bene in a Comedye, mente, until Calasiris had kissed him, and said thus: The Gods geue you (good man) so much as may content your desire and will, who haue saued my daughter whiche I neuer looked for, and caused me to beholde the dearest thing that I might possibly see. But O my daughter, where hast thou left Theagenes? she cried out when he asked her that question, & after she had staied a while, she answered, hee that deliuered mee to this man, lea-  
 deth him away prisoner. Calasiris then besought Nauicles to tel him what he knew of Theagenes, who it was that had taken him, and whether he would carrie him. Nauicles told them al, after he had perceiued that these were they of whome the old man had talked so oft. with him and to finde them, had ledde a wanderinge life in great sorrow. He said moreouer, that they shoulde get little there, but the knowledge of him being poore and needy folkes, for as much as it were a great matter, if Myrrane would be content to lette him goe for a greatesumme of money. I haue money (saide Cariclia softlye to Calasiris) promise him as much as you wil, for I haue about me the Jewelles which you know off. Calasiris was gladd hereof, but fearing least Nauicles shoulde suspect what cariclias proffer was, he said, good Nauicles, a wife man neuer wanteth, but doeth measure his riches by his will, receiuinge so much of his betters, as he deemeth worzhie to aske. Wherefore tell me onelye wher he is that keepeth Theagenes, and Gods gracious liberalitie will not let vs wante, but will geue vs so much, as well may content the couetous minds of the Persian. Nauicles smiled at this, and saide: then shall you

A wife man  
 neuer poor

Persians and  
 merchants  
 couet alike.

you make me believe, you canne sodainely, as it were  
with some deuile be made riche, when you haue payed  
me the ranfome for this your daughter, for you knowe  
that as well merchauntes as Persians, labour to gette  
money. I knowe it well, said Calasiris, & you shall haue  
money, but why do you make such hast, and beside that  
you permitte no kinde of courtesie towards vs, you  
also of your owne accorde, aproue and allothe the resi-  
tution of my daughter. I shoulde first haue requested  
this at your hand. I am pleased (quoth Nausicles) & if  
it please you, come and pray to the Gods (for I wil doe  
sacrifice) & craue that you may haue gods to giue mee.  
Ieast not, neither be of so little faith (quoth Calasiris  
to him) but gos and prepare the sacrifice, and when all  
things is ready, we will come. They did so, & within a  
while came one from Nausicles that called them, & bad  
the make hast. They (for by this time they had concluded  
what to doe) wente forth ioyfully. Calasiris and Cle-  
mon went with Nausicles, and the other guests, for he  
made a publique sacrifice. But Cariclia wente with  
Nausicles daughter, and other women which comfort-  
ed her diuersly, but had much adoe to perswade her to  
goe with them: and I know not whither she woulde  
haue bene perswaded, if vnder pretence of the sacrifice  
she hadde not determined to pray for Theagenes. After  
they came to Mercuries Temple (for Nausicles made his  
sacrifice to him, as the God that had most care of mer-  
chantes, and honoured him more then the rest) and the  
offering was begonne, Calasiris looked a litle vpon the  
entrallles, and by the diuerse chaunges of his counte-  
nance, declared the pleasure and paines of that whiche  
was to come. And while the fire yet burned on the  
alter, he thruste in his hande, and made as though he  
pulled out of the fire, that which he helde in his hande  
before and saide: this price of Cariclias redemption the  
Goddess profer thee, Nausicles, by me. And therewith he

Mercury the  
God of Mer-  
chaunts.

The descrip-  
tion of the  
ring that Ca-  
lasiris gaue  
Nausicles to  
redeem Car-  
clia.

## The *Aethiopian* History

deliuered him a princely ringe, a passinge heauenlye thing : as touching the hope, it was of Iuorie, wherein was set a brighte Amethyst of Aethiopia, as great as a maydens eye, in beauty farre better then those of Iberia or Britaine. For those haue but an il colour, which shine not at all, but are like to the rose budde at the first, which after with the heate of the sunne wars perfecte redde, But the Aethiopian Amethyst, hath a perfecte orient colour, and shineth throughout, and if you turne him aboute, as you holde him, he casteth forth a golden beame, which doth not hurte or dimme the sighte but maketh it much better and clearer, and hee hath a naturall vertue, more then the western stones: for it hath not his name without effeate, but will not let him bee drunken in dede, that weareth him, but keepeth him sober at all feastes: and of this quality is euery Amethyst of India and Aethiopia. But that stone which Calasiris gaue Nauficles, did passe these farre, for there was a picture grauen in it, representing certaine beastes: which was donne in this sorte. A boy sitting not vpon a very hie hill to loke aboute him, keppe sheepe, appointinge his flocke their seuerall pastures with his pipe, they seemed to be ruled, and farrre at their feeding, accordingly as he sounded his instrument. A man would haue said that they had golden floures, not by reason of the workmanshippe, but for that the Amethyst shining with his rednesse vpon their backs, made them shew so fayre. There was grauen younge lambes leapinge vpp and downe, and some by heapes wente vpon the rocke, other some daunced rounde about the Shepheard, so that the toppes of the rocke was made a Shepheardes disporte. Other skipped in the flame of the Amethyst, as if they had bene in the sunne, who with p tippes of their feet, scraped the stone. Many of the younge sorte beinge of greater courage, seemed as though they woulde goe out of the compasse, but were lettred by the workmanship, which

which sette a pale of golde in manner of a wall, about the rocke and then, and it was a rocke indeed, and not a counterfette, for when the workeman had wrought the golde about the outer parte of the stone, for that purpose hee shewed that very lively which hee desired, thinkinge it to no purpose, to counterfette one stone in another. Such a one was the ringe. Nausicles, moved with the strangenesse of the thinge, but more with the value thereof: esteeminge the ringe of more price then all the goods he had beside, spake thus: God Calasiris, I did but test: and where I asked somewhat for the ransom of your daughter, it was but words: for I determined to let you have her for nothinge. But for as much as the gifts of the Gods are not to be refused, (as you saye) I take this stone sent from heaven, perswading my selfe that this was sent from the God that is most beneficial to me, according as he is wont, and hath given this to you through fire, as may yet be sene by the flaming thereof. Otherwise I darre that vantage to be best, which without damage of the giuer doth enrich him that receiued it. After he hadde saide this and made an ende of the offeringe, hee wente to meate with the rest, placing the women by themselves in an inner part of the Temple, and the men in the Porche. After they had eaten inough, and the cuppes were set on the table, the men called vpon Bacchus with an offering, and song the songe accustomed vsed when men goe aboarde their shippes, and the women daunced after a dittie made in the honoz of Ceres. But now when the banquet waxed somewhat warme, and each man after his sort solaced himselfe, Nausicles, holding in his hand a glasse of cleare water, sayde: I drinke to you in water, god Calasiris, and if it wil please you to begin to vs the tale which we sore desire to heare, it shalbe more pleasant to vs then all the cuppes on this boorde. For you heare howe the women now

The gifts of the Goddess ought not to be refused.



## The *Æthiopian History*

be at leysure, and hauing well banqueted themselves, be gonne to daunce: but your trauell if it please you to make report of it to vs, shall shorten wonderfully well our feast, and be moze pleasant to vs then any dante or instrument. The telling whereof, for as muche as you haue (as you know differed tinerly, for that your mischaunces ouerwhelmed you) you can referue to no better time then this, because your daughter, one of your children is well, and your sonne by the Goddes help shalbe recovered by and by, if you anger me not againe, by dining it off anye longer. Gods blessing on your heart (quoth Cnemon to Naucicles) catching holde of his talke, who for al y you haue brought to this feast all manner of muscicall instruments, do sette lighte by them, and giue the ruder sorte leaue to heare them, but you your selfe are desirous to heare secrete affaires, and such as are seasoned with singular mirth, and methinketh you well vnderstande the nature of the Goddes, who ioyne Mercurie and Bacchus together, and adde pleasantnes of speche to the finenesse of your banquet. Therefore although I haue for iust cause marvelled at the other sumptuousnesse of the sacrifice, yet I knowe not whether a man may by any meane please Mercurie better then to talke at his feastes, which thinge is his badge aboue all other. Calaisiris was contente, as well to do Cnemon a pleasure as also for that he wold curry fauour with Naucicles, for that which should ensue, he tolde them all, briezly repeating the principall pointes of that which he had tolde Cnemon before, and of purpose passing ouer with silence that which hee thoughte was to little purpose for Naucicles to know, but that which had not yet bene tolde, and did depende vppon that which wente before, he tolde in this sorte. After they were abowde into the shippe of Phœnicia, and wer gone from Delphi they sayled as they would wishe at the first, and had very prosperous wind. But whē they came

came into the Calidonian sea, they were greatly troubled, because they had happened into a sea, which of his own nature, was very disquiet & troublesome. Cnemon desired him that he would not passe over this, but tel it, if he knew any reason of the raging of the same in that place. The Ionian sea (quoth he) being restrained of his great breadth, and in a maner brought into straights, falling into the coast of Crisa, and hasting to come into to the sea called *Aegeum* is stopped by Isthmus in Peloponnesus, so perhappes by the pꝛouidence of God is the hill placed there, least by the violence of the water, it shoulde ouerflow the lande on the contrary coast. And so; as much as from hence the water beaten backe (as may be by reason) is restrained of his course, rather about this sea, the in any other part, because that which yet floweth, falleth into that, whiche nowe by Isthmus was made to return, so that the water is much troubled & very boisterous, by reason of the continuall concurrence of the waues, in all the ebbes and floudes: which opinion of his, after all these who were present praised and affirmed to bee true. Calasiris tolde on his tale, saying: After wee had passed the sea, and had losse the sighte of the *Acute* Ilandes, we thought that wee discovered a mountaine of Zacythus, in manner of a darke cloude before our eyes, and therewith the maister badde strike some of the sailes, and when we asked him why he abated them, and went more easily, saying that the shippe had a verie good gale of winde because (said he) if wee wente with full saile about the first watch wee shoulde arrive at the Iland, and so were it to be doubted, leasse in the darke, we runne vpon some rockes whereof are there great store, and those very high. It is therefore wisdoms to lie all night in the sea, and take the winde in such proportion, as shall serue to bringe vs thither to land in the morning. Thus saide the maister, marrie we did not so Nauicles, but euen with the rising of the

The Calidonia sea is verie troublesome

## The *Æthiopian History*

sunne, we cast anchoze. The inhabitantes of the same  
Iland which dwelt aboue the haven, which was not  
farre from the citie, came by heaps to looke vpon vs (as  
if it had bene some straunge sighte) in greate wonder  
(as might seme) to see the handsomnesse of that great  
shippe, which was built very faire, accordinge to her  
height, and said that the industry, and excellent work-  
manship of the Phœlician, might be known by that,  
and that we had wonderfull good lucke, that made so  
good a boiage in the winter about the time the Pleiades  
were ready to sette. Al our company, ere the tacklings  
and sailes were in good order, left the shippe, and went  
aboute their merchandise, to the city of Zacinchus. But  
Pleiades vn-  
lucky Harres  
to Marriners.  
I (because I heard by chaunce of the master, that they  
would winter there, went to seek me some Inne about  
the shore, eschewing the shippe, for that it was vnmeet  
by reason of the rudenesse of the mariners, & the citie,  
for that it was not convenient for the sight of the yōg  
couple. After I had gone a little way, I sawe an ould  
man which was a fisher, that satte mending his broke  
nettes, befoze his doze. I came to him, and saide god  
man God saue you, and tel me I pray you, wher a man  
may gette lodging? He answered me: it was a rent a-  
bout a promontorie hereby: being sette shippe vpon a  
rocke, which they saw not. I ask not that, quoth I, but  
you shall shew vs great courtesie, if either you your self  
wilbe our hoste, or else shew vs some other Inne. Hee  
answered, not I, for I was not aboord with them: God  
defende that Tyrrenus, should doe so much amisse, or  
haue such a spight though hee bee olde, but it was my  
sonnes default, who knowing nothinge of the rockes  
here in the sea, cast their nettes where they should not.  
At length when with much adoe, I perceiued that hee  
was somewhat hard of hearing, I spake aloude to him  
and saide: God spæde you sir, and I praye you tell vs  
where we may haue an Inne, you are welcome said he  
again,

again, and if it please you abide with me, except you be any of those, that seeke for the houses wherein are many beddes, and haue some great traine after you. I haue (quoth I) but two childen, and I am the third my self. You are a good company (quoth he) you shall finde one more of vs, for I haue two sonnes y<sup>e</sup> dwel with me (for mine eldest sonnes are married, and keepe houses themselves) and the fourth is a nurse for my childzen, because their mother died but a while ago, wherefore god man come on and doubt not, but we will be gladde of you, who are a man who seeme to be some Gentleman euen by your talke. I did so, and shortly after I came with Theagenes and Caricia, and Tyrhenus intertained vs gladly, and let vs haue the warmer part of the house. Truly we were very wel at the first, and had good lye, soe, to conserue in whole daies together, and when we should sleepe Caricia went to bedde with the nurse, in one place, by her self, and I with Theagenes lay in another. Tyrhenus and his childzen in a parlour also alone toke their rest. We did eate at one table all, and such thinges as were needefull, we prouided of our owne cosse beside fish which Tyrhenus toke in the sea, as hee woulde sometime fishe alone: sometime wee woulde helpe him at trespure: for hee had all manner of wayes to fishe, and for al seasons, and the place was well stoared, and very conuenient to caste nettes: so that many would ascribe that gaine which they got by their arte, to the benefite of fortune. Wnt there was none other remedie, but that the prouerbe is once vnhappy, and euer vnhappy. Caricias beauty, euen in this solitary place was not without great broil: for that merchant of Tyre, which was denounced victor at Delphie, in the games of Apollo called Pythia with whom we sailed, came to me alone, and was very importunate, and grauous vnto me: beseeching me, as if I had been her father, that I wold giue her him to wife. He talked much,

Calasiris with  
his children  
lodge with  
Tyrhenus.

Once vnhappy,  
and euer  
vnhappy.

## The *Æthiopian History*

That is a common practise  
which louers  
vie.

much of himselfe, partly by telling of his noble stocke,  
partly by shewing vs of his riches, and that the hulke  
wherein we sailed, was his owne, and that the greater  
parte of the merchandise therein, as golde, pperous  
stones of greate value, and like was his aboue the  
reste: and he added also his late obtained victorie, as no  
small increase of his honour and name, and a thousand  
thinges beside these. But I alleadged for my selfe, our  
present pouertie, and that I would neuer marrie my  
daughter to one that dwelte in a straunge countrey, so  
far from Egypt. Leauethis talke, sather (quoth he) for  
I will accompt of the maides dowrie worth many ta-  
lentes, and all the riches in the worlde. As for my  
countrey I will change it for yours, and will turne my  
purposed boiage to Carthage, and go with you whither  
soeuer you will. When I sawe that the Phœnician  
would not gine over his determination, and purpose,  
I determined with faire wordes to driue of the matter  
leaste he shoulde attempte any thing forceably againste  
vs, and promised that I would fulfil al his desire when  
I came into Egypt. When I had by this meanes paci-  
fied him, God laied one mischiefe vpon another, as the  
Prouerbe is. For Tyrchenus not many daies after,  
when he had carried me into a secret place, on a crooked  
shoaze, said thus to me: Calasiris, I sweare by Neptune  
and all other Gods of the Sea, that I haue loued you,  
as if you had bene mine owne brother, and your chil-  
dren as if they had bene mine also. I will tell you a  
thing which is working against you, verie grieuous,  
and painefull for you: but such as is not lawefull for  
me to conceale, for that we dwel both in one house and  
it appertaineth altogether to you to know it. There  
is a Pyrate which waiteth vpon the hulk of Phœnicia,  
which lyeth secreete vnder the side of this promontorie,  
and sendeth out spies dayly to enquire when this ship  
will goe forth: wherefore looke to your selfe, and take  
hæde

heede what you doe, for as much as this shamefull facte,  
vsual to them, is enterprised for you; or rather for your  
daughter. The Gods (quoth I to him) giue you suche  
thanks for these tidings, as you deserue. But Tyrre-  
nus, howe vnderstode you these thinges? By reason  
of my crafte I am acquainted with them (saide he): and  
when I bring them victuals, I haue more of them then  
any man else. Therfore when I drewe my pottes about  
the fall of yonder hill, the maister pyrate came to mee,  
and asked, whither I heard when the Phoenicians would  
leaueth their harbour. When I perceined the subtilenes  
of his talke. In faith Trachynus (quoth I) I can tell you  
no certaintie: but suppose that at the beginning of the  
next spring, they will sayle. Will the maide then saile  
with the (quoth he) which lieth at your house? I cannot  
tell (quoth I.) But why do you aske that: because (qd.  
he) I loue her in such sort, that I am scant in my wits,  
yet I neuer saw her but once, and I knowe not, whi-  
ther I ener saw so faire a woman before: yet I haue ta-  
ken many prisoners, and some of them very beautifull.  
That I mighte the better cause him to tell mee all his  
counsell priuily, I saide vnto him: what neede you to  
fight with the Phoenicians, & not rather without blood  
fetch her out of mine house before they goe abroad. He  
answered mee, that theues did vse gentlenesse, and  
courtesie to such as they were acquainted with, I leaue  
that therefore for your sake leasse my so doing shoulde  
bring you into trouble: in as much as the guests which  
you interteined, would be required again at our hand.  
Also I desire to haue two things at once: the riches in  
the shippe and the marriage of the maide: one whereof  
I must needes lacke, if I attempt this by lande, and  
beside it were very dangerous, if any such thing shoulde  
be enterprised so neere the City, least the rape woulde  
be perceiued, and pursuite made after. When I hadde  
much commended him for his wisdom, I leasse him  
there.

Theeues are  
franke of ill  
gotten goods

Theeues are  
cirtuous to  
their mates.



## The Ethiopian History

there, and am come to tel you of the waits which these  
past graces haue laid for you, desiring you hartly to  
deuise diligently how I might saue you, and yours. I  
went from him very heauy after I had heard this, and  
thought vppon many thinges, untill the merchant by  
chance met me: and falling in talke about these mat-  
ters gaue me a pretty beginning of a wise deuise. For I  
concealing what I like of that Tyrhenus had told me,  
opened vnto him onely this: that a man thereabouts,  
whome he was not able to withstand, went about vio-  
lently to take the maide from me. But I (quoth I) had  
rather marry her to you, both for that knowledge which  
I haue had of you, and also for your welth: but espec-  
ally for that you promised to dwel with vs in our coun-  
try, if you haue her. Wherefore if you desire to haue  
her, let vs saile hence quickly, before we be preuented,  
and haue had some extremitye shewed vs. Wee was  
wonderfully gladde when he heard this, and said: far-  
ther this is well deuised, and therewithall he came and  
kissed me, and asked when I would commaund him to  
depart. Although (quoth I) it be vnseasonable now, yet  
I would haue you to get you in some other porte, that  
we may auoide the gullies prepared againste vs, and  
there abide for better time. Wherefore (quoth I) if you  
will be ruled by me, at the beginning of the next night  
wee would depart. And he, when he had promised so to  
do, went his way. I came home but told nothinge of  
this to Tyrhenus: marry to my childre I said it was be-  
hauesfull for vs to go abroade in the evening. And al-  
though they marvelled at the suddennesse thereof, & as-  
ked the matter, yet I draue the off, saying, that I would  
tell them afterwarde, and that there was no remedie  
now, if we would doe well. After wee hadde eaten a  
sleender supper, and were gone to bedde, an olde man  
appeared to me in my sleepe, whose body was dyed vp,  
yet he had a dishe tyed to his girdle, who seemed in his  
youth

Vlisses appea-  
reth to Cala-  
stiris, and is  
very angry

youth to haue bene a tall man : hee had a hatte on his head, and seemed by his countenance, that he had bene a wise, and subtil man: marry he halted a little as if he had gotten some wounde in his thigh : who, after hee came neere mee, smiled a little with an angry countenance, and said : You good man, alone of all that haue sailed by Cephalene, and looked vpon my house, and accounted it a great matter to know my renoune, haue had no respect of me, but haue set so light by me, that you would not speake to me, which euery man doth, for all I dwelt so neere you, but you shall ere longe bee punished for this, and shall haue like perils as I had, e fall into your enemies hande, as well by land as seas. As for the maide that thou carriest with thee, speak to her, and greet her in my wiues name, because she esteemeth more of her virginity, then any thug in y world; whersore she shall haue a lucky end. I started for feare of this vision. And when Theagenes asked me what I ayled, we had (quoth I) almost forgotten the going of the ship out of the haven, for whē I waked, I was sore troubled with thinking thereof. Wherefore gather vp your stufte and I will call Cariclia, who as sone as I gaue her warning, came. When Tyrrenus wist of this he arose also, and asked what we ment to do. What so ever it be (qd. I) that we do at this time, it is by your aduise : we goe aboute to escape from them that awayt vs with mischief, and the Gods keepe you in safetie, who hath played the right honest mā with vs. One good turne praye do vs at parting, goe ouer into Ithaca, and doe sacrifice for vs to Vlisses, and praye him to appease his wrath toward vs, for that as he hath tolde me to night in my sleepe, hee is greatly offended, as if hee had bene dispised and set at naught. He promised he wold so doe, and conducted vs to our shippe, and wept wonderfully, and prayed to God that he would grant vs a prosperous voyage, according to our hearts desire. To be

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Many ielles  
turn to earnest

be shot, by day we were in the midst of the sea, but the mariners at the first were greatly against it, yet at length they were persuaded by the merchant of tyre because he told them that they fledde, certaine pyzates that pursued them, of which he had warning. We went to tell them this for a tale, and knew not that he sayde trueth. But the windes and weather were sore against vs so that the sea was very rough, and we in a greate tempest, very neare to be cast away, yet at length when we had lost halfe our rudder, and broken the most part of our saile yardes, we arrived in a certaine harbour of Crete. We thought it good therfore to tary there certaine daies, as well to repayre our shippe, as also to ease our selues. When these thinges were done, it was appointed that we should saile, the firste mondaye after the chaunge of the mone, we were caried into the deep seas, with the Easterly winde, a day and a night, and our maister directed our hulke to the coast of Aphrique. For he saide that if the winde blew, and we kepte a straight course, we might passe the maine sea, and haue made all haste possible to come to the maine lande, or into some hauen, for the barke which he saw out of the pype, was a Pyzate. For ever since we loosed from the promontorie of Crete he foloweth vs, and neuer deslineth one iot from our course, but pursueth our ship, as if it went our wyage w<sup>th</sup> vs: for I haue perceiued this diuers times, when I turned about of purpose our ship from his right course, that hath also turned. When he had said this, some were mowed, and exhorted the reste to make them ready to defence: but some made lighte thereof. Saying that the shorter shippes might wel overcome such as are greter, for that they know by more experience the certaintie of their way. While these things were disputed on vpon both parties, it was that time of the day that the husbandman doeth vnyoke his oxen from the plough, and the vehement winde began to

to waie calme, so that within a little while it was almost downe, & blew softly to no purpose on our sailes, whereby it rather huffed them together, then made any way for our ship. At length it ceased quite, as if at the sunne setting it had appointed to leaue blowing, or rather (that I may speak more truly) to do them which folowed vs a good turne, for they that were in the bark as long as we had winde, were farre behinde our ship which was full fraughted, as is good reason, for y<sup>e</sup> our greater sailes receiued more winde. But after the seas were calme, and we of force constrained to rowe, the bark came vpon vs sooner then a man would thinke, in as much (as I thinke) euery one of them rowed, and so made the lighte barke whiche was more fitte for that purpose, goe the faster. When they drewe somewhat nere one of the men of Zacinchus which came a boorde with vs cried out. This is a pyrates shippe, mates, I know Trachinus backe: all y<sup>e</sup> hulke was moued at these newes: & in a calme weather had it a great tempest euery parte therof was filled with great noyse, lamenting and running vp and downe, some ranne into the neither partes of the shippe: some stode vpon the hatches, and exhorted one another to fighte: some were of opinion, that it was best to goe into the Cocke boate, and be gon: vntill (before they determined any thing) the present skirmish appeased their adoe, for that euery man must needes by that tyme meet one in harness. I & Cariclia hunge aboute Theagenes, who desired soze for fight, and could scant make him giue ouer. He said to him that he would not be parted from him by death but that he would with the same sword, and like wounde, abide such happe as he felite. But I, after I perceined that it was Trachinus, which came on, thought vpon some what whiche myghte doe vs good afterwarde, which indeede toke effect: for as soone as the Pyrates were come, they wente aboute vs, without casting a

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ny dartes at vs, so tryinge, if by anye meanes they might take the hulke with out battaile : mary they rai-  
wed rounds aboute vs, and would suffer the shippe to  
go no further. So that they wer like, as if they had be-  
sieged vs, and desired to take our shippe vpon certayne  
conditions, and saide : why be you so madde (you vn-  
happy folkes) why attempt you to furre againste suche  
inuiincible strength, and that which farre surmounteth  
yours : thereby to purchase your certaine destruction :  
¶ Yet wee vse you frendlye, and giue you leaue to take  
your Cocke and saue your liues, if you will. These  
conditions they propounded. But they, who were in  
the hulke as long as they were without daunger, and  
the battle was without bloude, were very stout, and  
saide plainly, that they would not departe. But when  
one of the pyrates bolder then the reste, kept a boorde,  
and with his sword slew all them that he mette, and  
taughte them, that warres were accustomedly made  
with slaughter, and death. When the Phœnicians re-  
pentted them of theyr so dwinge : and fallinge flatte on  
their faces, prayed them of mercy, for that they would  
do what they would haue them. They, for all that they  
were nowe greedy to kill (for the sighte of bloude is  
a greate mouing to the minde) by the commaundement  
of Trachinus, contrary to al hope, they spared the. Surely  
their conditions were haynous, & for al the counterfeited  
name of peace, it was cruell warre indeede by reason  
of the truce which was propounded to them, moze  
intolerable then the battaile it selfe. For straight com-  
maundement was giuen, that euery man shoulde goe  
out of the shippe with one sute of apparrell onely, and  
that he shoulde die that brake the same. It seemeth, that  
men sette moze by their liues, then any thing els : for  
which also, the Phœnicians without all hope of the gods  
in the shippe, as if they had losse nothinge, but rather  
made a good market, got out of the ship, euery man de-  
siring

The sight of  
bloud makes  
men eager in  
fight

Life is most  
to be set by.

siring to saue himselfe first. After w<sup>e</sup> also were there ready to obey their decre<sup>e</sup>, Trachinus taking byp<sup>e</sup> Caricia, saide vnto her: this warre nothing belongeth to thee, my deare, but hath bene enterpised for thy sake, and I haue folowed you euer since you sayled from Zacinchus, onely for you haue I aduentured these perilles by sea. Therefore feare not, but be of god comforte, and know that you shal be Ladie of all these with me. Thus he saide. But thee (for it is a pointe of wisdom<sup>e</sup> to respect to time, and to turne al to the best) very discretly, being greatly cheared with mine aduice, and what I had tolde her as touchinge these presente mis-happes, with a countenance so seemely, as would haue allured any man, said, I giue the Gods thanks, who haue giuen you a heart to deale moze gentlye with vs, then the reste. But if you will haue me to be bolde in da<sup>e</sup>de, and to carrye, shew me this for a token of your god will: saue this my b<sup>r</sup>other and my father, and commaund them not out of the shippe also: for if these be from me, there is no way to saue me aliue. And when she had said thus, she fell at his knees, and helde him fast. Trachinus was well pleased with her so holdinge, and deferred his promise of purpose. At length moued with her teares to compassion, was by her countenance forced to fulfill her wil, after he had taken by the maid, said thus: I giue this your b<sup>r</sup>other to you with all my heart: for I see he is a yong man of stout courage, which may do vs good seruice. As for the old man, whiche is but a chargeable burthen without p<sup>r</sup>ofit, let him tarry onely for your pleasure. While these things were saying and doing, the sunne came out of his course, to his setting, and made that space betwene the day and the night darke: the sea, either changing by reason of the time, or else by the will of fortune, began to ware rough, and a manne might heare a great noyse of the windes arylinge, whose greate and valiant blastes

It is wisdom<sup>e</sup> to respect times.



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A pretty description of a ship in a tempest, in which are none but vnskilfull Mariners.

It is wisdom to foresee.

suddenly much abashed Pyrates by reason that they all had left the Barke, and were busie in the Hulke aboute spoyling of the merchandise therein, and knewe not how to vse the greatnesse of the same. Wherefore every part was ordered of every man vnadvisedly, so that each of them began to practise that which he hadde neuer done before: some strooke the sailes on heapes: other intangled the ropes without skill: one ignorant fellow tooke the rudder in hand: an other as wise as he was in the forship. The greatest thing that brought vs into peril, was not the tempest, which was not yet very great, but the vnskilfulnesse of the maister, who as long as he could see any light of the day, stode to it, but when it was darke gaue over his charge. When therefore they were in daunger of downinge, and almost sunke, some of the Pyrates would haue gonne into their owne Bark againe, but they held themselues contente, being disappointed of their purpose by the force of the tempest: and Trachinus counsell, who perswaded them that they shoulde haue fire hundred suche little Barkes, if they kepte the Hulke and the riches therein whole: and at last he cut off the Rope whereby it was tied to the hulke, sayinge, that it would byinge them into another tempest: wherefore it was beste to worke wisely to be safe afterwarde, for it was a suspicious matter to arine, in any place with two ships, seeing it muste needs come to passe, that iniurye muste be made of those that sailed in the one. And he seemed to speake probablie, and by doing that one thing, to approue his deuice in two matters. They had but little remedie when the Barke was gone, neither were they out of perill, but tossed with continual waues without ceasing: so that they lost manie partes of their Shippe, vntill after that night, about the sunne settinge of the next day, they landed by chance at a certaine mouth of a hauen of Nilus, called Heracleore in Egypte, against our

our willes, vnhappy creatbres. Some were gladde thereof but wee were very sorrowfull & accounted the benefite of our health that we had of the sea, a great reproche: in as much as it is enuied vs a deathe without al iniurie, and committed vs to land, which was more sorrowfull then it: in as much as now we were subiect vtterly to the pyzats, that they might do with vs their will, which mighte easilye bee gessed by that whiche those villains attempted befoze they came to shore. For by reason that they sayde they woulde doe sacrifice to Neptune, to giue him thanks for theyr safetie, they brought a land wine of Tyre, and many suche thinges els out of the shippe, and sente some of their mates to the borders atioynning to buy cattle with a great deale of money, and gaue them charge to paye whatsoeuer was asked at the firste worde. After so doinge, they straight way returned, and brought with them a whole hearde of swine and sheepe, and they whiche tarried behinde, had made the fires, and sleyed the beastes appointed for the sacrifice: they wente to their feast, Trachinus toke me aside, so that none might heare, and said to me: father, I am determined to take thy daughter to wife, and marry her this day, so that I purpose to ioyne this pleasante solemnitie with the sacrifice of the Gods. Wherefore leasse you in the feast (if you hearde not of this befoze) should be any thing sad: but that you mighte tell your daughter hereof, and cause her to be of a cherefull courage, I thought it good to tel you my minde: not for that I neede your consent, for I haue absolute power to do what I like. But because I accounte it more luckie, and sanelly also, if the bypde more cherefully prepare her selfe, being admonished thereof first by her father. I praised his opinion, and made as though I had bene gladde, and gaue thanks to the Gods that they had appoynted my maister to be my daughters husbando. And when I was gonne, I

It is better to die with honor then liue with shame.

Trachinus would marry Caric ia out of hand.

## The *Æthiopian History*

beganne to thinke on that which was to come, and came to him againe, and besought him, that that which was newe begonne, might bee donne more solemnely, and that he woulde appoynt the hulke to be the mayds bedchamber, and giue commaundemente that no man might go in and trouble her, that she might prouide that which was meete to furnishe, and sette forth a bryde by leasure. For if were ill ordered, if she, which is of a good stocke, and very rich, and (that which is greatest) shalbe Trachinus wife, should not be made so handsome as she might be, although time and place will not giue her leaue to be very trimme. *Trachinus* was very gladd of this, and promised it should be so with all his harte: and therewith he gaue charge, that all such things as they should haue neede of, should bee carried out, and that after none should come nere the shippe. They did as he commaunded them: they brought out tables, cuppes, carpettes, cloathes of Arrace, woorkes of Sydon, and Tyre, and other such things, as wer expedient to the furniture of a feast: eche one brought out of the ship things vpon their shoulders, without respect or order, such as diuerse men without frauell, and thurstye blage had gathered together: but now fortune had prepared them to serue their prodigall banquette. But I toke Theagenes with me, and when wee came to Cariclia, and founde her weeping said, daughter, this is no newes to you: marry I know not, whether it bee for your olde ill fortune or any new mishappe. For both (qd. she) but aboue al things, for y<sup>e</sup> which I am afraide of, which is the hated god wil of *Trachinus*, which time as is like, procureth for such success, as is not looked for, is accustomed to moue men to do il. But *Trachinus* and his loue which I hate so much, shall be sorrowfull, which I will preuent with death. And to thinke that I should be deuided from you and Theagenes before the end (if that came to passe) caused me to be thus heauy.

You

Successes not  
looked for,  
doth make  
me do other  
wise often-  
times then  
else they  
would do.

You thinke (quoth I) indeede as it is : for *Trachinus*, after the sacrifice, meaneth to change the banquette into his and your bydall, and made me (as I had been your father) priue thereto, who knew befoze his vnreasonable loue that he bare to you, by communication that I had with *Tyrhenius* in *Zacynthus*, but I did not tel you thereof, leasse you shoulde haue bene discouraged for feare of those mishaps, seeing also that we might haue auoyded his snates. But my children, seeing God wil not let this come to passe, and that we are now in extreme perill, attempt some woonderfull and couragious enterprize to withstande this encreasinge euill, whereby wee shall liue free euer after, if we haue gode lucke : or else account it aduantage if wee faile, to dye chastlye and like menne. After they promised to doe what I woulde commaunde them, and I had taughte them what was beste to doe, I left them making such prouision as were requisite, and came to that Pyrate, which was chief next *Trachinus* (whose name I think was *Pelorus*) and said, that I had a thing to tel him for his profite. He was ready. And after I had brought him where none mighte heare, I saide : giue eare my sonne, shortlye, for the shortnesse of the time will not suffer me to be very long : my daughter is in loue with thee, as ouer come with the better man : mary she suspecteth that the Archpyrate maketh this banquette to marry her, for hee seemeth to meane some suche thinge, when he gaue her commaundemente to decke her selfe somewhat finely. Wherefore consider howe you may vndoe that, and haue her your selfe. For she saith, she will rather die then marrye *Trachinus*. When saide hee be of god thear : for in as much as I haue bene as wel minded that waite as the maide, I desired to haue some occasion & meane proffered to take that matter in hand a god while agoe. Wherefore *Trachinus* shall suffer me to marie hir of his owne free wil, or els he shal haue but

The crafty deuise of Calasiris to hinder the marriage of *Trachinus* and *Caridia*, whereby all the pyrates are slaine.

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a forry marriage, by suffering that at my hande, that he hath well deserued. I halted backe for feare of suspicion, when I herd him say thus, and comming to my children comforted them, and tolde them how my deuice tooke good effect, within a little after wee wente to supper. Then I, when I saue them well whittled with wine, and wantonly bent, whispered *Pelorus* in the eare (for I late nerte him of purpose) and saide, haue you scene how the maide is dressed? he answered me no: but you may (quoth I) now, if you go priuily to the shipp, for you know *Trachinus* hath giuen contrary comman- demente, you shall see *Diana* her selfe sitte there: but so behaue your selfe that you be not ouer bold to behold her, leasse you purchase death to you both. We tarried not, but as if he had some very earnest busines, arose, & came priuily into the Hulke, and when he saw *Cariclia* weare a crowne of laurell on her head, and glyster in her garment garnished with golde, (for shee had put on the holy apparrell which she brought from *Delphi* to be a furniture either to her victorie or els a beautie to her burial) & such other things about her, as might besme a marriage well, was set on fire, (as was like he wold be) with that sight, in as much as desire and emulation pickted him forward. and it was euident by his count- nance when he returned, that he intended to doe some nichieuous thing, for ere hee was well set downe, hee said: why haue not I the rewarde due to him that firste boured the enemies shippe? Because, said *Trachynus*, yet you haue not asked it, neither is y<sup>e</sup> which wee haue gottē, denied. Whe I wil haue quoth he, y<sup>e</sup> maid which is taken prisoner. But when *Trachinus* had saide, beside her, take what you wil. *Pelorus* began to say, then doe you disannull and abrogate the law of *Pyrrates* which giueth him which first entreth the enemies shippe, and hath for all his mates aduentured him selfe to the most dangerous parte of the skirmish, leaue to chosse what liketh

The lawe of  
Pyrrats.



liketh him best. I breake not god sir, saide Trachinus, this, but I leaue to another which willet that place be giuen to the captaines. For my parte I loue the maid wonderfull well, and meane to take her to my wife. And I say plainly it is reason that I chose before you, and if you do not as the lawe willes you, you shall repent it with a blowe of this pottle. Then said Pelorus to those that were by, you see what is the rewarde of our trauell: So shal any of you hereafter be put beside your due. What else might any man see there, *Nauficles* you might haue compared those men suddainly moued, to the sea: so blind and foolish a quarrell drew them to so create a broyle, beeing with wine and anger almost made sturke madde. Some tooke this mans part, some his, one sorte would haue the honour giuen to the captaine, another said that the lawe and ordinance mighte not be broken. At length Trachinus bente himselfe to cast a pot at Pelorus. but he preuented him (for he was provided before) and thrust his dagger to his heart, and there laye hee wounded to death. Betwene the reste was a cruell battaile for as they mette they spared not themselves, some to reuenge the captain, other to defend Pelorus his right, so that they wailed all alike, and fought with bates stones, pottes, and tables. But I twente a great way off, and from the topp of a little hill looked vpon them out of all daunger. Neither was Theagenes & Carichia, free from this warre, in as muche as they doing as was agreed vpon. hee came with a sword and ioyning to one side, behaued himselfe as if he had bene distraught, the when the sawe the battaile begonne shotte out of the shippe in such sorte as the neuer missed one, & spared none but Theagenes, the shotte into no one parte of the battaile, but him she hatte that she first espied, for that she was not seene, but did easily see her enemies through the fyre, so that they knew not what mishap that was, but some supposed it a plague

The pyrates  
fall together  
by the eares,  
& are all slain  
with mortall  
wounds



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sent from heauen, vntil euerie man was slaine, & Theagenes onely left fighting hand to hand with Pelorus, a stout man, & practised in many murders. Now coulde Cariclias shewing do no more seruice, she was soze that she could not helpe him, and astraide leasse she shoulde lose him, now they two were come to hand blowes: but at length Pelorus was not able to stand against him, for though that Cariclia with her deede, could helpe him no more, yet with her worde she comforted him, crying out: now my hart play the man. Then was Theagenes facce to good for Pelorus, as though her voice hadde made him strong, and bold, and declared what was the reward of that battaile. For then he plucked vppe his heart, which was soze wounded before, and leapt neare Pelorus, and with his sword stroke a full blowe at his head, but misseled thereof, for that he auoided the blowe a little, but he cutte his arme from his shoulder, & therewith he fledde, & Theagenes pursued him, what folowed I cannot tell but that he returned againe, and I sawe him not, for that I tarried on the hill, and durste not be overbold to walke in the night in a place so full of enemies: but Cariclia espied him well inough, for I perceiued when it was day, that he lay like a dead man, & shee safe by him, and wepte, and declared that shee woulde kill her selfe, but she held her hand for a little hope that she had of his life. But I vnhappy mā, could not speak to them, nor know the truth, nor comfort their calamitie before that as greates mishappes by lande, as these were by sea, happened to vs without any delaye. For as soone as I saw the day appeare, and was cunnning downe the hill, I spied a company of theues of Egypte, runne from a mountaine whiche stretched that waye by seaming, and by this time had taken a yong couple, and within a while after had carried them away, and whatsoeuer else they coulde out of the shippe. I spake to no purpose a farre off, and bewailed my fortune, and theirs

These theues  
wete Thia-  
mis his band

theirs in vaine, for that I coulde not defend them, nei-  
ther thought I it best to come among them, for that I  
would reserue my self, in hope to help them afterward.  
So I tarried behinde for that by reason of mine age I  
was not so well able as the theues to runne down the  
stepe and combersome places, but nowe haue I used  
your helpe Nauicles, and the fauour of the Goddes in  
recouery of my daughter, though I did nothing thereto  
else but wepe and lamente abundantly. And then hee  
wept himselfe, and they also who were present: to bee  
short the banquette was turned into such weeping, as  
was mingled with a kinde of pleasure (for Wine in a  
manner maketh men ready to teares) so long, til Naui-  
cles comforted Calasiris, & said: father, hereafter be mer-  
ry, and of good cheere, for that you haue recouered your  
daughter, and after one night onely you shall see your  
sonne also. For in the morninge wee shall talke with  
Mytran, and doe al that we can to answer good Thea-  
genes. I would with all my hart, saide Calasiris. But  
now it is time to make an ende of this banquette. Let  
vs remember God, & conioyne to our offering a thank-  
geuing for her deliuerie. After this, the offeringe was  
carried about, and so the banquet ended. Calasiris loo-  
ked for Caricia, and when he found her not among the  
company that went out, at the last, with much adoe, by  
the telling of a woman, he saue her holding the seate of  
the image, and either for the length of her prayers, or  
greatnesse of her sorrowe, shee was fallen into a sounde  
sleepe. So that he wept a little, and prayed the god hu-  
bly to grant hir better successe, and so softly he awaked  
her and brought her into a chamber, soe ashaamed belike  
that sleepe at vnwares had so ouercommmed her. Thus  
shee layed to sleepe in a place, where onely women come  
with Nauicles daughter, for the mosse parte wakinge,  
thought vpon her cares, and that which after was like  
to ensue.

The first  
booke decla-  
reth how  
they wer hã-  
ddled after-  
ward.

wine maketh  
men apt to  
weepe.

The

# *The Æthiopian History*

## The sixth booke.

### *The Contents.*

The sixth booke containeth the marriage of Cnemon, to Nausiclia, Nausicles daughter, and the voiage of Calasiris and Carielia to seeke Theagenes at Bessa: where they heare of an old woman, that the inhabitants thereof had slaine Mitranes, and reserued Thyamis and Theagenes, and were gone with them to Memphis to helpe Thyamis to recover againe his priesthood. The same old woman that tolde them this tale was a witch, and shewed before them part of her cunning, by raising againe her owne son: and after in their sight, receiued such end, as a hir former life had deserued.

**W**hen Calasiris and Cnemon, had taken their ease, and slept in the mens chamber, and the rest of the night was passed more slowly then they desired, yet sooner then they thought, because the greatest part thereof was consumed in the banquet, & long tale of which they could not be weary, it was so pleasant, not looking for day they came to Nausicles, & besought him, that he would tel them out of hand where he thought Theagenes was, and bring them thither. He was content, and they went together, Carielia besought them much that she might goe with them, but she was forced to tarry behinde, because Nausicles told her, they neither would go farre, and that they would shortly returne againe and bring Theagenes also. Thus they left her waueringe betwene sorrowe for their departinge, and joy for hope of that she desired. They were not sooner out of the village, and past the bankes of Nylus, but

but they saw a Crocodile, which crepte from the right  
 side to the other, & diued vnder the water, as faste as it  
 coulde. The other were nothing moued with the sight  
 because it was ordinary, sauing that Calasiris prophes-  
 sed, that it signified howe they should haue some let in  
 their iourney: but Cnemon was wonderfully afrayde  
 of that sight, although he sawe not perfectly, but a  
 glimring thereof, so that he wanted but little, but that  
 he would haue runne backe. Therewith spake Calasiris  
 after he sawe Nauficles laugh, and saide: Cnemon, I  
 thought that you had bene onely afraide by nighte, for  
 the noise and darkenesse therof, but you are ouer hardy  
 euen by daye as may appeare, that are not afraide of  
 names alone, but of such thinges also as are common,  
 and euery man knoweth, and are not to be regarded.  
 What gods name, or heauenly creature is it, that this  
 god man cannot abide, said Nauficles? Say, if it were a  
 God, or any heauenly creature, said Calasiris, then had  
 I nothing to say, but is an humane name, and that  
 which is moze to be merueilled at, not any mans which  
 hath bene famous for his renowned actes, but a Wo-  
 mans, and she dead (as he saith) if a man may bee bolde  
 to speake it. For yesternight when you broughte mee  
 home Canelia safe from the hearmen: he hearing this  
 name that I talke of, I know not why, nor wherfore,  
 would not suffer me to sleepe any whitte, being readye  
 still to die for feare, so that I had much to do to call him  
 againe and if I thought that I should not greeue him,  
 nor make him afraide, I woulde name it now also, that  
 you might laugh the moze and therewithall he named  
 Thisbe. When Nauficles heard this, he laughed noe  
 moze, but was very sadde, and stood in a studie a great  
 while, musing in his mind what Cnemō had to do with  
 Thisbe, or how she harmed him in any sorte. When be-  
 ganne Cnemon to laugh wonderfully for ioy and sayde  
 you see gode Calasiris, of what sorte this name is,  
 and

Calasiris fore  
 sheweth an  
 impediement  
 in the iour-  
 ney by the  
 creeping of a  
 Crocodile.

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and that it doth not onely abash and feare me, but our good frende Nauicles also: for it hath brought him to a wonderful change of his chere. As for me now I laugh because I know she is not aline, but lustye Nauicles laughed other men to scoone not longe agoe. Spake an end, Cnemon, said Nauicles, for you haue taken reueng enough of me now. But I pray you tell me by the gods of hospitalitie, of frendship, and by the myzt and cher which with especiall good will (in mine opinion) you haue had in mine house, what meane you by Thisbes name, whether you knowe whence she was indæde, or doo it to feare me, or else haue deuised it as a test against me. When spake Calasiris, nowe it behoueth you to tell vs of your fortune, Cnemon, which for al that you oftentimes promised to communicate with me, you haue by diuerse shittes dzyen off. But now you may do it very well, both to pleasure Nauicles, and also to take away with your talke the wearines of our iourney. Cnemon did so, and tolde them all byiesly, which he befoze hadde told to Theagenes and Cariclia, that he was bozne in Athens, and aristippus was his fathers name and Demenera was his mother in lawe. He tolde them also of the wicked loue which Demenera bare to him, and how that when she coulde not come to her purpose, she awaited him with crafty sleighes by meanes of Thisbe, who was suborned by her so to do. I added the maner, also, and then that he was banished his country by the people, so punishing him, as if he had bene a particide, and that Charias first one of his companions tolde him lying in Egina, that Demenera was dead, and the maner of her death, being also beguiled by Thisbe her selfe. After this, that anticles told him, howe his father was brought into misery, by confiscation of his goodes, for that Demeneras kinsfolkes gathered themselves together to condemne him, and brought the people in suspicion that he had done that murder. When how Thisbe fledde

Aristippus vn-  
don by his se-  
cond wife.

fledde from Athens with a louer of hers, which was a merchant of Naucratia. Last of all he reherſed, how that he with Anticles ſailed into Egypt to ſeake Thisbe, that if by happe they could finde her, they would bring hir back to Athens, & deliuer his father from that ſlaun- der, and take reueng of her, and after he had fallen into diuers miſhappes by the way, at length he was taken by pyzates, then after he had eſcaped by a meane, he ar- rived againe in Egypt, and was taken of the heardmen, and there fell acquainted with Theagenes and Cariclia. And thereto he added Thisbes death, and other things in order, vntil he came to that which Calasiris and Nau- cles knew well inough. This tale ended, Nauficles had ſire hundred thoughts in his mind ſometime thin- king to tell them of Thisbe and himſelfe, and yet deter- mining to deferre it a while. At laſt with muche adoe he held his tongue, partely for that he thought it beſt ſo to do, partly alſo for that another chance ſtaied him. For after they had gone about ſeven miles & a half, and were almoſte at the towne where Mytranes dwelled, they mette one whom Nauficles knewe well, and asked him whither he went ſo faſt. Do you aſke (quoth he) whither I go, Nauficles? as thogh you knew not what I haue to do at this time? all that I do tendeth to one end, to do the commandements of Iſias of Chemmis. For her I till my land, for her I ſeek and prouide al things, for her I wake nighte and day, reſuſinge nothing (al- though thereby I gaine nothing but grieſe and ſorrow for my paines) that the ſame Iſias commandeth me: and I in haſte to carrie this bird Phœnicopterus, whyche vſeth aboute Nilus, as my deare Piſtreſſe hath bidden me. How eaſie a louer you haue gotten ſaid Nauficles, Whence the and how light be her commaundementes, in that ſhe Phœnix com- badde you gette her a Phœnicopterus and not rather a meth. Phœnix it ſelfe, which birde commeth to vs euen from the Ethiopians, & men of Inde. So he (quoth he) againe maketh



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keeth but a test of me and my trauelles: but tell me now  
whither and whereabouts you goe: When they had  
tolde him, to Myranes. You lose your labour (quoth he)  
for Myranes is not here now, but this night with his  
army, is gone against heardemen the inhabitantes of  
Bessa. For they with their captaine Thiamis, haue ta-  
ken away & kept a youngman, which he sent to Mem-  
phis to Oroondates. From thence to be carried to the  
great king for a present. When he had saide thus, he  
went his way saying I must in haste to Ilias, who e-  
uen now perhappes with her angrie eies looketh about  
for me, least this long tarrying, be any impedimente to  
me in my loue: for she is too politick to accuse and find  
fault with me without cause. When they heard this,  
they were amased, and stood still a great while without  
saying any worde, for that they were disapointed con-  
trary to their expectation, untill at length Nausicles co-  
forted and cheered them, saying that they ought not, for  
being a litle disappointed, which shall not be longe to  
despaire of al that they haue in hand. But now it is best  
to returne to Chemmis and there to consult of the mat-  
ter, and goe to seeke Theagenes with better prouision,  
whether he bee with the heardmen or else wheresoeuer,  
and to haue good comfort to finde him euery where. For  
wee maye not thinke this is donne without the prou-  
idence of God, that we mette with one of our acquaint-  
ance, who by that he tolde vs, hath ledde vs as it were  
by the hande thither, where we may seeke Theagenes,  
and hath taught vs the waye to the place where the  
heardmen dwel, as to a certaine place of spæde. When  
he had said this he easily perswaded them, for as I think  
they gathered a further hope by that which was tolde  
them. And Cnemion also by himselte comforted Ca-  
lasiris, and badde him be of good cheate, for that Thiamis  
woulde vse Theagenes well. So it pleased them to re-  
turne: when they wer come home, they found Carichia in  
the

the doore, looking for them in euery coaste, who seeing not Theagenes with them, toke by a pitifull cry, & said : are you come home alone as ye wente hence father ? without doubt (as I may gesse) Theagenes is dead. Wherefore I pray you by al the Gods, if you haue any thing to say tell me, and encrease not my sorrow, with prolonging the rehearfall thereof. Surely it is a point of courtesie, to tel a mishap quickly, as that which causeth the mind to be ready to resist the greatnesse of the euill, and soone maketh it weary of the griefe. Then Cnemon with much a do, breaking off his sorrow said : for shame Cariclia what fashion is this : you are alwaies ready in a manner to iudge the worst, but that falsely in which poynte you do well : for Theagenes is, and by grace of the Gods shall be well : and therewith he told her briefly how, and with whome. As that saide, *Calasiris*, it seemeth by this that you haue saide, Cnemon, y you were neuer in loue, for then woulde you know for certaintie that things wherein is no danger at all, are fearefull to louers, and they truste no thinge but theyr owne eyes in that which they best like, and would faine haue, the absence of which breedeth feare and heauinesse in the harts, that be entangled with such desire. Another cause is that either mosse dare to other haue perswaded themselves, that they will neuer be parted, except some great inpediment procure theyr separation. Wherefore Cnemon we pardon Cariclia, who loueth perfectly indeede, and let vs go in and consulte of that we haue to do. This said, he toke Cariclia by the hand, and with a certaine fatherly obseruance, hee broughte her into the house. Naucicles willinge to refresh them after their cares, and also goinge aboute some other thinge, ordeined a more sumptuous banquet then he was wonte to do, & placed them alone with his daughter, decking her in a more braue and costly sort then before. And after they were well sufficed with the feast

It is a point  
of courtesie to  
foretel a mis-  
chance.

Louers trust  
no eyes but  
their owne

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Nausicles o-  
ration that  
Cnemon  
might marry  
his daughter.

as he thought, he spake thus to them : my guesstes (the  
Gods are witnessses of that I say) your presence is very  
acceptable to me, if you would be here alwayes, and  
take all that is mine (though I esteeme it neuer so wel)  
for your omne. And for as muche as I accounte you no  
straungers, but as my louers and true frændes,  
hence forthwarde it shall bee no burthen that I bestowe  
vpon you : and also I will be ready so longe as I tarrise  
with you, to craue of my frænds to do for you, what so  
euer they can in all matters. But you your selues know,  
that my trade of life standeth by marchandise, and this  
I vse and practise as if it were a craime. Now therefore  
seeinge that the easterly winde blowe verie commodi-  
ously, so that they make the sea easie to be sayled, and  
promise god speed to merchauntes, and my businesse do  
call me as if were a trumpet into Greece, you shall doe  
very well if you tell me your minde, that I may order  
my businesse to such ende as may pleasure you. After  
this Calasiris pausing a while, said : Nausicles, God send  
you a good boiage, and Mercurie who giueth the gaine,  
and Neptune giuing quiet passage, beare you company,  
and be your guides and make euery hauen a good har-  
bour to you, and euery city easie for you to trade in, and  
desirous of merchauntes, because you haue entertained  
vs so friendly while we haue bene with you, and now  
we mind to departe, do suffer vs to go so gently, obser-  
uinge in euery pointe the lawes of hospitalitie, and  
friendshippe. As for vs although it grieue vs greatly  
to departe from you and your house, whiche you haue  
caused vs to take for our owne, yet we must needs go  
seeke those whom we holde most deere, and this is Cari-  
clias determination and mine. Wary what Cnemon is  
minded to do, and whither he wil trauell with vs to do  
vs pleasure, or hath appointed to do any thinge else let  
him say himselfe. Cnemon was willinge to answer  
this, and as he was about to speake, he sighed soe, and  
the

the teares which trickled suddenly downe his cheekes, stopped his tongue, vntil at length comming to himself againe, he saide with a sorrowfull voice, Oh humane estate most vnsable, and ful of all manner of chaunges what stoze of mishaps hast thou shewed as well in me, as many other. Thou hast depriued me of my kinsfolks and fathers house, thou hast banished me from my country and native Citie, which I accounte moste deere, thou hast brought me into Epypt, and (that I leaue to speake of many mishaps by the waye) hast brought me into the handes of the Theues called heardmen, and there shewed me a little hope of good fortune, by acquaintance me with men, who though they were in miserie, yet were they Greekes, with whome I thought to liue all the rest of my life. But thou seemest to take this from me againe: whither shall I turne my selfe: or what shall I doe: shal I leaue *Caricia* who hath not yet found Theagenes? that is vntollerable and may not be done: shall I goe with her to seeke him: if we were sure to finde him, it were well done to take paines in hope of a happie end, but if that which is to come be vncertain, and we hap to fall into greater sorrow, no man can tell where my trauell shall end. But what if I craue pardon of you and the Gods of friendship, and nowie at length make mention of returning into my Countrey and familie: Seeing that *Nausicles*, in so good time (by the prouidence of the Gods as I thinke) saithe that he wil saile into Greece, least if my father die in mine absence, our house be left without an heire. For though I shall liue in penurie, yet that there should be some lesse of our stock by me, is a thing very honest, and soe it self to be desired. But oh *Caricia* I would be excused to you especially, and I craue pardon at your hand, and pray you to shewe me thus much fauour, lette me goe with you to Bessa, and I will desire *Nausicles* to tarry for mee a litle while, although he make great hast. And if I de-

No estat sure  
in this world

To leaue issue  
to succeede to  
be much desired.

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One louer  
can quickly  
espy another.

Thisbe was  
carryed from  
Athens by  
Nausicles.

liuer you ther to Theagenes, let me be counted one that hath wel kept that he be deliuered to me. Whereby I may haue better hope also to speake well afterward, seeinge we parted so well : but if we faile of him there, (which God forbiddeth) lay no faulte in me, for that I leaue you not alone, but with Calasiris your good father, who also will see you verie well. Cariclia perceined by manye signes, that Cnemon was in loue with Nausicles daughter (for a Louers eye is verie quicke to espie an other who is like affected) and that also Nausicles went aboute (by that which he spake) to make a marriage, enticed Cnemon diuersly, iudginge him also to be noe mate companion for their company, and woulde breed suspicion, also made him answere : doe as it pleaseth you, and I giue you hearty thanks for that you haue done to vs already, and confesse my selfe to be in your debtes. As for the time to come, it is not needfull that you should haue any care of our busines, nor be in danger in other mens matters againste your will. But God sende you well to recouer your Countrey, Citty, and house, and make not lighte of Nausicles, nor of the proffer he maketh. As for me and Calasiris, we wil contend so long with al that which shal happen to vs until we shal find an end of our trauel, and although no man beare vs fellowship, yet I trust the Gods wil be our companions. With this spake Nausicles, the GODS send Cariclia her heartes desire, and beare her companie as she hath prayd, and graunt that she maye recouer her kinsfolkes, in as much as she is of so noble courage and excellent wisdom: and to you, Cnemon, bee no longer sorrowfull for that you cannot carry Thisbe to you to Athens, for that you haue me, who haue carried her from thence so craftilie, for I am that merchant of Naucratia, Thisbes louer : and if you will bee ruled by mine aduice, you shall gaine a great summe of money, and recouer your Countrey and house verie well by my conduct,

conduct, and if you list to take a wife, you shal haue my daughter Nausicla, and a greate dowrie with her, and I will thinke, that she hath so much, as she maye looke for at your hand, because I knowe not of what kindred & house you be come. Cnemon made noe staye at this, but tooke that which before he desired, and was nowe proffered contrary to his expectation, and saide: al that you promise me, I accepte with all my hart. And therewithall he gaue him his hande, and Nausicles affaunced, and deliuered his daughter to him, and commencing, the song vnusually soũg at marriages to be sung, began to daunce firste himselfe, for making so suddaine a marriage of that prepared banquette. All the reste, celebrated the marriage with dauncing, and singing, so that all the house was lighted with such candles as are vsed at weddinges. But Cariclia, departinge from the reste, wente into her chamber, and boulding the doze, because that none should trouble her, vntied, and caste abroade her hayze, as if she had bene in a rage, and cutting her apparell, saide: well, let vs also daunce in honour of the G D D, who hath care ouer vs in suche sorte, as our estate requirerh: lett vs singe teares vnto him, and daunce with lamentations: let the darkenes resounde, and the obscure nighte (nowe this candle is out) be iudge of that I meane to doe: what a house hath it made for our sake? what a marriage bedde hath it prepared for vs? The God that hath charge of me, hath me nowe alone, and without my husband. Alas wretch that I am, I meane him, that by name onely is my husbande. Cnemon daunceth and is married, Theagenes is abroade, and perhappes a prisoner, and in holde, and if he be alive, fortune is somewhat gentle: Nausiclia hath a husbande, and is seperated from me, who vntill this night laste past, lay with me, onely Cariclia is alone, and forsaken of all. I am not for all this offended with her fortune (O ye Goddess, and heauenly powers)

Cnemon marryeth Nausiclia, nausicles daughter.

The sorrowe that Cariclia fell into.



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but pray that they may haue their harts desire : but at our fortune, that ye be not so fauourable vnto vs, as to them : you haue drawen our acte of such a length, as it nowe passeth al sences. But why do I complaine of the miseries which  $\text{Gods}$  send vs : let the rest also be fulfilled vntill they be pleased. But  $\text{Theagenes}$ ,  $\text{care}$  only pleasant to me, if thou be dead, and I heare thereof (which  $\text{God}$  grant I neuer do) I will defer no time to be w<sup>th</sup> thee, for this time I offer these funerals to thee (& therewithall she pulled off her hair, & laid it on hir bed) & poured out these teares out of the eies which thou lovest so dærely (& then she moisted her bed with her teares.) But if thou be wel (as thou of god right oughtest to be) come & sleepe w<sup>th</sup> me: appearing to me in thy shape: yet spare me, spare me thy owne maid, I say, & vse me not after the guise of married folkes, and haue not to do with me no not in my sleepe : beholdes I embrace thee, & thinke that thou art here and lokest vpon me, and as she had spoken thus, she caste her selfe grouelinge on her bedde, and soze sighing, and pittifully mourninge she clasped her armes hard together, vntill a certayne amazednesse, and dazling, cast as it were a mist before the vnderstanding part of the minde, and brought her asleepe, and helde her till it was light day. Wherefore Calasiris maruelled  $\text{he}$  saw her not as he was wonte to do, in searching for her, came to her chamber, where knocking somewhat harde, and callinge sloude, Carichia, awaked her at lengthe. Shee was abashed at that suddaine call, and came at she was attyzed, and vnbolted the doze to let in the olde manne. Who seeinge her haire disordered, and her garments ruffe before her breast with her eies full of water, vnderstode the cause : and when he had broughte her to her bedde againe, and had caused her to attyze her selfe, & cast a cloke vpon hir he saide for shame, Carichia, what aray is this: why do you bere your selfe so soze without ceasing : why vnde-  
pon

you to all chances without reason : Surely nowe I know you not, whom till now I neuer knewe to be of excellent courage, and very modest. Will not you leane off from this wonderful madness: Will you not think that you are bozne mortall : that is to say, an vnsteady thing, bending for euery light occasion sundrie waies: Haue pittie on vs, my daughter, I say, haue pity, if not for your owne sake, yet for Theagenes cause, who desireth to liue with none but you, & accounteth it aduantage that you are alieue. Caricia blushed when she heard him speak thus : and after she had held her peace a great while, and Calasiris desired her to giue him some answer: she said, father, you haue good cause to chide, but perhaps I deserue pardon, for neyther any common, or strange desire hath forced me, unhappy creature, to do this, but pure and chaste loue that I bear to a man (although he neuer touched me) and that is Theagenes, who maketh me thus sad, because he is not here with mee, and I am the more afraid also, for that I cannot know whether he be alieue or not. As touching this matter, said Calasiris be of good cheare, and thinke that he is alieue, and one whom the Goddes haue appointed to liue with you : if wee must giue any credite to that whiche the Oracle hath foretold vs. We must also beleue him, who tolde vs yesterdaie that Thyamis toke him prisoner, as he was carried toward Memphis, and if hee be taken without doubt he is wel, for as much as there hath bene acquaintance and familiaritie betwixt them before. Wherefore wee oughte not to stay, but goe to Bessa and seeke you for Theagenes, and I for my sonne, for you haue heard ere now that Thyamis is my sonne. When was Caricia in great thought, and said, if Thyamis be your sonne indeede, then are we in worse case then euer we were. Calasiris maruelled hereat, and asked her why. You know (quoth she) how I became prisoner to the herdmenn, where the unhappy beauty with

What it is to be mortall.

Thyamis was Calasiris son.

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which I am indued, forced Thiamis to loue me, and it is to be feared least if he find vs, as we make inquiry and see me, remembryng that I am she who dalied and draue off with diuers deceitfull promises, the marriage which he meant to make with me, that he will take me, and by force compell me to finish the same. God defend said Calasiris, that the beheemencie of his lust should bee such, that the same should disdain his fathers countenance, and not reppesse his licentious desire, if any such moue him. But for all that, why cannot you inuente some deuice to delude that which you so stand in doubt off: for you are very diligent, & crafty also to make shifts and delayes against them that seeke to haue you. Cariclia was somewhat merry with these words, and answered, whether you speake this in earnest or in ieste, let it passe for this time. But I will tell you the waye that Theagenes and I deuised, but fortune woulde not let vs put it in practise because it was very good. For when necessitie forced vs to leaue the Ilande of the heardmen, it pleased vs to change our apparrel, & wander about in the villages and good towne, ragged, like beggers. Wherefore if it please you, let vs counterfette this habite and play the beggers, so shall wee not be so much in daunger of those who would our harme. For in such a case by pouertie wee may bee more safe: for commonly it is rather pitied then enuied, and thus shall we get our daily sustenance more easily. For all things are more deere sold to straungers which haue neede to buy, and knowe not the manner of the countrey, but will be freely giuen to suche as begge. Calasiris praised her deuice, and made hast to be gone: therefore the next day after they came to *Nausicles* and *Cnemon*, and tolde them when they were determined to departe, they set forward (but took no horse with them, though one were proffered them) nor suffered any man to bear them companye, saue that *Nausicles* and *Cnemon*, and the reste of the

The commo-  
dities of beg-  
gerie.

the house brought them on theyr waye. *Nauschia* also wente with them, cravinge so much of her father, for that the loue she bare to *Cariclia*, was more then her late marriage permitted. And when they had accompanied them almost thre quarters of a mile, ech one according to their kind, toke their laste leaue and farewell, and shoke hands and after they had shed a greate many of teares, and prayed that the parting might be lucky to them, and *Cnemon* craved pardon, for that he went not with them, by reason of his new marriage, and had tolde them that if hee coulde gette occasion hee woulde follow them, they lesse either other, and these went to *Chemmis*, but *Calasiris* & *Cariclia*, turned theselues into beggers habite, and put on such illsaoured cloths as they had provided befoze for that purpose.

This done, *Cariclia* defowled her face with durte, and soote, and tied a part of her fascia that was foule aboute hir head, suffering it to hang illsaoured ouer hir eyes insteade of a bonnegrace, she had mozeouer a scrip vnder her arme, as though she woulde put peces of bread and broken meate therein, but indeed to carry the holy vesture which she broughte from Delphi, her crowne, and the rest of their remembrances which her mother laide south with her. *Calasiris*, carried *Cariclias* quiner lapped in a tozne and haughtye peece of Leather, the wrong end downeward on his shoulders, as if it hadde bene some other thinge, and used her bowe (which as soone as it was vn bent stode very streight) for a staffe leaning very heauily thereon: and if happily they mette any man of purpose he woulde make his back more crooked then his age required, and be lame of one legg, and sometime be ledde of *Cariclia* by the hand. When they could play this part wel, and had tested one at another, and besought the God that had their affaires in charg, that he woulde be content with that which was past, & suffer their euill luck to procede no further, they went

This begger here described, is the true patterne of all beggers.

## The *Æthiopian History*

Feare makes  
men iudge  
the worst.

to Bessa, where hoping to finde Theagenes and Thiamis they failed of their purpose: for comming nere to Bessa about the sunnesetting, they behelde a great slaughter of men lately made, of whome the most were Persians, which might easily be knowne by their armour, and a few of those that dwelled there also: so that they might coniecture that there had bene a battell but they knew not what the parties were that had soughten it: vntill at length by raunginge about the dead bodies, and looking if perhaps any of their friends were there slayne: (for heartes which be in feare, and careful for that they loue best oftentimes doe deme the worst.) At last they saue an old woman which lay vppon a deade body of one of those countrie men, and wailed wonderfully. They determined therefore if they mighte, to inquire somewhat of her: and so comming to her, at the firste wente aboute to comforte her, and appease her great sorrow. Which when she accepted, they asked for whome she lamented, and what battaile had bene there: Calasiris talkinge to her in the *Egyptian* tongue, she tolde them all in few wordes, that she sorrowed for her sonne, and came of purpose to those deade bodys, that some armed manne might runne on her, and kill her, and in the meane time she woulde doe such rites to her sonne, as she was able with teares and lamentations. As touching the battaile she told them thus: there was a straunge yong man caried to Memphis, of godly stature, and excelent beauty to Oroondates the great kinges deputie, hee was sente from Mytranes the Captaine of the watches for a great present, as they saide: him did our men that dwel in this towne (shewing them a towne hard by) say, was theirs: whether it were so indeede, or they made it a colour for them, I know not. When Mytranes hearde this, beinge angry (and good cause why) he conducteth his army hither two dayes agoe, and the people of this towne are very warrelke,

and

A great fight  
about Thea-  
genes.

and liue euer by spoylinge, and sette not a strawe by death, and haue therfore taken from me, as well as o-  
ther women at other times our husbandes and chil-  
dren. When our men knewe certainly of his com-  
ming, they placed their ambushment in places conue-  
nient for this purpose: and when their enemies came  
among them, they easily subdued them: some with ban-  
ners displaid comming befoze them: and other break-  
ing out of the ambushments with greate clamour sette  
on the Persians hackes. So Mytranes was slaine as hee  
fought with the foremost, & almost al the rest also, for y-  
they being inclosed, had no way to flee, and a few of our  
people also. Of whom by y great wrath of God my son  
was one, who had a wound in his breast with a Persian  
dart, as you see: and for him thus slaine, doe I, unhappy  
creature sorrow: and shall I feare to do the like hereaf-  
ter for him y is yet alive, because yesterday he went w-  
the rest against the inhabitants of Memphis? Calasiris  
asked her why they tooke vpon them that viage. And y  
old womā answered that she heard her sonne say which  
was alive, that they knew well inough that because y  
Kinges souldiers, and their Captaine were slaine, that  
they should be, for that they had done, not in any small  
perill, but in daunger of all that they had, for that the  
Prince Oroondates, who lieth at Memphis, hath verie  
great power with him, who as soone as he shal be certi-  
fied hereof, will come and compasse the towne about at  
the first, and reueng this iniury with the destruction of  
all the inhabitants of the same: and are therfore deter-  
mined, seeing that they are once in so great danger, to  
redēme their greate attempte, with a greater if they  
maye, and to take Oroondates vnprovidēd, supposing  
that if they may come on the sudden, eyther they shall  
kill him if he be at Memphis, or if he bee not there, (as  
report goes) that hee is busied in the *Ethiopian* warre,  
that they shal the sōner force the citie to yield, for that  
it.

Mytranes  
slaine

In extremity  
desperation  
may be allow-  
ed of.



## The *Æthiopian History*

it is without such as may defend the same, and so they shall be safe afterwarde: and mozoner to doe their captaine Thyamis seruice in recoueringe the office of the priesthood, which his yonger brother by violence holdeth from him vniustly: but if all their hope faile them, then are they determined valiantly to die, and not to come into the Persians handes to be scoyned, and tormented of them. But for as much as you be strangers, whither go you? To the towne, saide Calasiris. It is not good (quoth she) for that you be not known, & come at such vnlawful time to be among them that are leste. If you will vouchsafe to entertaine vs, saide Calasiris, wee hope we shall be safe. I cannot saide shee nowe, for I muste doe certaine night sacrifices. But if you can tary, as perhappes there is no remedy, but you muste whether you will or not: gette you into some place beside these dead bodies, to passe this nighte, and in the morning I promise you I will entertaine you, and be your warrant. Thus shee saide. Calasiris tolde Cariclia all, and toke her with him, and wente their way. And hauing gone a little passe those bodies, they chaunced vpon a litle hill: there he laid him downe with her quier vnder his head. But Cariclia sate vpon her scripp in stæde of a stole: at this time the moone arose, and with her brightnes lightened all thinges, for shee was nowe three dayes past the full. Calasiris beeing otherwise an old man, and weary of his trauel, fel fast asleepe, marry Cariclia by reason of the cares that trobbled her, slepte not that night, but behelde a wicked and abhominable fact, yet such as the women of that country comonly vse: for the old woman thinking that she had now gotten a time wherein she should neither be san, nor troubled of any, first digged a pitte, then made shee a fire on both sides thezeof, and in the middes she layed her sons bodye, and takinge an earthen pottle from a three footed stole which stode thereby, poutes hony into a pit: out

A pretty description of an old woman.

of another she powdered milke, and so did shee out of the thirde, as though shee had done some sacrifice: laste of all shee caste a lumpe of dowe hardened with the fire which was made like a man, and had on a crowne of laurell, and the tree called Bdelium into the pitte. This done, shee tooke vp a sward, that laye among the dead mennes shieldes, and behauing her selfe, as if shee had bene in such fury, as the priestes of Bacchus commonly are, said many praiers to the mone in strange termes: then did she cut her arme, and with a branch of laurell she besprinkled the fire with her bloud: and doing many monstrous and straunge things beside these, at length bowinge her selfe downe to the deade bodye of her sonne, and saying somewhat to him in his eare, awaked him, and by force of hir Witchcrafts made him stande vp suddainely. Caricia, who hitherto had not looked vpon her without great feare, then trembled, and was vtterly discomforized with that woonderfull sight, so that she awaked Calasiris and caused him also to behold the same. They could not be sene in a darke corner, but they saw easily what they did in the lighte by the fire, and heard also what shee saide, for that they were not farre off, and the old woman spake very plain to the bodye. The question was this: Whether her sonnes Brother which was yet aliuie shoulde returne safe, or no: The bodye made no answer, but with nodding gaue his mother a doubtfull hope of god successe, according to her minde, and so fell groueling downe againe: but she turned the face vpward, and ceased not to aske that question, and with moze earnest enforcements belike speaking manye things in his eare againe, and leaping with a sward in hir hande, sometime to a pitte, sometime to the fire, made it stande vp right againe, and asked the same question, compelling him not to answere by noddes and becke, but plainely by mouth to the question shee asked.

this

The tree called Bdelium

## The Æthiopian History

The priestes  
of Egypt delt  
not with sor-  
ceries.

this was in doing, Cariclia praised Calasiris that they might goe nere, and aske the old woman some tidings of Theagenes: but he wold not, saying, that y<sup>e</sup> sight was wicked but there was no remedie but they must needes be content with it: for it becommeth not the Priestes, eyther to take delighte, or be presente where suche thinges are doinge. But they ought by sacrifices, and lawfull prayers enquire, not by shamefull sorceries, which are conuersant aboute the earth, and deade creatures, of which sorte is the *Egyptians* practise, whiche chaunce at this time, hath called vs to see.

Sorcery a  
thing against  
nature

While he spake thus, the dead body spake verie terribly with a hollowe voyce, as if it hadde come out of a deepe caue, saying: Mother at the firste I spared thee, and suffered thee to sinne wonderfully against the nature of man, and breake the lawes which the Ladies of destinie haue appointed, in attemptinge to make those thinges inone, which by nature are vnmoueable. For euen the deade men haue a reuerence as much as they may to their parentes. But for as much as thou breakest this, and procédest in thy wicked and shamefull dede, which at the firste thou hast begunne, and arte not contente that a deade bodie stand vp, but thou wilt compell him to speake also, nothinge regarding my buriall, and wilt not suffer me to come into the company of other soules, which thou art bounde to doe for thyne friendshippes sake. Heare now that which before I was afraid to tell thee: neyther shall thy sonne come safe home, nor thy selfe escape death with worde. But in as much as thou hast spent thy life in suche wicked dedes thou shalt haue shortly violent death, appointed for all suche. Who hast bene contente, not onely to doe these so secrete and hidden mysteries alone, but in the sight of other also: so that thereby thou beloygest, and settest forth to them the state of the deade, whereof one is a Priest, and is therefore so muche the better, for  
he

Dead men be  
faith, reue-  
rence their  
parentes.

he knoweth, such is his wisdom, that such things, should not be blazed abroad, but kept in secreete, and is also wel beloued of the Godds, and he shal, if he make speede, agree his sonnes, who are ready armed to fighte a bloudy battaile hand to hande. But the other which is so much worse, is a maide, and loketh vppon that thou doest to me, and heareth all that thou saiest, a woman farre in loue, who trauelleth al the world ouer, almost for her louers sake, with whom after infinite trauelles, and fire hundred daungers, in the furthest part of the world, shee shall liue in prosperitie, and kings estate. The bodye fell downe when hee had said thus, but the olde woman perceiuing that they were straungers that looked vppon hir, armed as she was with the sword in her hande, like a woode woman soughte for them, and raunged rounde about among the deade bodies thinking that they had bene there, meaning that if shee coulde finde them, to ridde them out of theyr liues, as crafty folks, and such, who by their looking on her, caused her to haue so il successe in her Witchcraft. Until at length seeking somewhat negligently, for anger among those, a truncheon of a speare that stood by stroke her through the belly, & thus died she, fulfilling strait way by due desert, the saying which her sonne prophesied to her before.

The witches death is like her life.

## The seuenth Booke.

### *The Contents.*

In the seuenth booke is set forth the battell betweene the two brethren, Thyamis and Petosiris, for the priekthoode, and howe the ende was made betweene them by their father Calasiris. At this battell Cariclia founde her Theagenes, and is almost madde for desire towards him. Calasiris dieth, and his sonne Thyamis succeedeth him. *Achemenes* is espoused to Cariclia: but hee is defeated of the mariage by Theagenes.

Calas-

## The Aethiopian History



Alafiris & Cariclia, after they had  
 scaped such a scourging, as wel to  
 get the out of þ present dāger as  
 also hasting for that was shewed  
 the to *Memphis*: set forward apace  
 & they came to the city, as those  
 things were doing, which þ dead  
 man, & his mother called vp for:  
 told the, for they & were at *Memphis*, had shut þ gates  
 a litle before *Thiamis* came w his army from *Bessa*, for þ  
 they had warning of his coming by a soldier that ser-  
 ued vnder *Mytranes*, and had scaped from the bataile at  
*Bessa*. Then *Thyamis* commaunded his souldiers, at a  
 parte of the wall to lay aside they armour, and after  
 their continual travell to take some ease, and he deter-  
 mined to lay siege to the city. The townesmen which  
 were before afraide of a great army, when they sawe  
 there were so few from the walles, despising them, by  
 and by gathered the fewe archers, and horsemen which  
 were leasse in Garrison in the towne, and the rest of þ  
 citizens also toke such weapons as cam to their hands  
 and determined to goe forth and fight with them, a-  
 gainst the will of a wise and a noble man in the towne,  
 who said, that although it happened the Deputie to  
 be at the warre in *Aethyopia*, yet the matter oughte to  
 be brought before *Arface* his wife, that the Souldiers  
 which were in the City, might be the readier to defend  
 the same. And because he seemed to speake well, they  
 went all to the Kinges pallace, wherein the deputies  
 lodge in the kings absence. *Arface* was a beautifull  
 woman, and of tall stature, and singular wisdom to do  
 any thing, and of stout stomacke, for the noblenesse of  
 her birth, as is like would be in her that is sister to the  
 great King: yet for her vnlawful and dissolute lust, she  
 was not without reprehension and blame. And beside  
 others factes, she was in a maner parte of the cause of  
*Thyamis*

Arface Oro-  
 ndetes wife  
 sister to the  
 great king of  
 Persia.

Thyamis banishment, when hee was constrained to forsake *Memphis*. For immediately after *Calasiris* went priuily from *Memphis*, for that which was tolde him by the Goddess of his sonnes, and coulde not be found, so that it was thought he was dead, Thyamis as his elder sonne, was called to the office of priesthood, and as he was doing sacrifice publicly at his first entrie into *Isis* church, *Arface* seeing him to be a proper yonge manne and of good age, for that he was the handsomest man in that company, and best attyzed, cast many wanton looks and dishonest countenances at him. Which Thyamis regarded no whitte, both for that he was of nature very honest, and well instructed from a childe: and perhaps that which she did was further fetched, then that he perceiued it, or he thought perhaps shee did it for some other purpose, because hee was altogether busied aboute his sacrifices. But his Brother *Petofiris*, who before enuied that his brother shoulde bee priest, and had well marked *Arfaces* allurements, toke her vnlawfull entisements for a good occasion to endamage his brother. Wherefore he came to *Oroondates* secretly and tolde him not onely her desire, but that Thyamis also had made the match with her, adding that very falsely. He suffered himselfe easily to be perswaded for suspicion that he had conceived of *Arface*, yet he molested her not, either for that he could not manifestly conuince hir or else thought it best to conceale, and winke at it for reuerence and honour that he bare to the blood royall. But he tolde Thyamis plainly & neuer ceased, to threaten to kill him, vntill he put him exile, and placed his brother *Petofiris* in his roome: but this was donne before. At this time when the whole multitude came on heaps to her house, and certified her of the comming of their enemies, and besought her that shee woulde giue commaundement, that the souldiers should be in a readinesse, answered that shee would not lightly so do, for

P

because

Thiamis  
made priest  
after the de-  
parture of Ca-  
lasiris his fa-  
ther.



## The Æthiopian History

because she knew not of what force her enemies were, nor what they were, nor where they came, or for what occasion. It was therefore better firste to goe on the walles, and see all their ordinances, and then prouyde such things as shalbe thought conuenient. They thought she said well, and went euery man to the walles, there by arlaces commaundement was a tent of purple silke garnished with Golde pitched, and she her selfe verve costly arrayed, came and satte in a high seate, with her garde aboute her glistering in gilte armour, she helde out her mace in token of a peaceable parley, and commaunded the Captaines of their enemies to appoache nere to the walles. After Theagenes and Thiamis elected of the army, came all armed saue theyr heades, and stood vnder the wall, the hauralbe at armes sayde vnto them: Arface wise of Oroondates, chiefe deputie, and Sister to the greate Kinge asketh what you are, what your meaning is, and wherefore you are so bold to come hither. They answered, that they were of Bessa, but of himselfe spake Thyamis what he was, and that he being wrongd by his brother Petosiris & Oroondates, & depriued craftily of his priestshood, was brought to be restored againe by the Bessians, & if he mighte recover the priestes office, then should it be peace, and the people of Bessa returne home againe without any moze harue doing. If not hee meante to committe the matter to the iudgemente of warre, and force of armes, and that Arface had godd cause, if she remembred that whiche was past, to take reuenge of Petosiris for the falschod he practised against her, and the vntreue occasions that he laide againste her to Oroondates, whereby he brought her into suspicion of vile and vnlawful dealing with her husbände, and caused him to bee banished by his subtil and craftie meanes. All the Cittye of Memphis was troubled with these wordes. When they knewe Thyamis, and the cause of his banishment,

which

Arface inquireth the cause why they of Bessa assemble themselves in armes.

Thyamis she with why he came thither

which when he was banished, none of them knew, and deemed all that he had said to be true : but Arface of all other was most troubled, so y<sup>e</sup> a whole storme of thoughts in a manner ouerwhelmed her, for shee was soze incensed againg Petosiris, and calling to mind that which was past, deuising with her selfe how shee might be reuenged. Then beholding Thiamis, and after him Theagenes, was diuersly affected to them both : to the one by calling to mind her old loue : but in the other she found occasion of new, and that moze earnest lone, so y<sup>e</sup> those that stood by her might well perceine the troublefame carefulnesse of her minde : yet for all this, when shee hadde pauled a while, and come to her selfe, not much unlike one who is recouered of the holy euill, shee saide thus, good men, surely you were not well aduysed to take this warre in hande, for you haue now broughte as well al the people of Bessa, as also your selues being youthfull young men, and therewithall beautilfull, and of good parentage (as may be gessed) into apparant peril for the theues quarrell, in as much as if wee woulde fight with you, you were not able to sustain the first assaulte of our force. For the greate kinges estate is not brought to so lowe an ebbe, but that you may be inclosed of the leauinges of the armye, which is beehynde him in the Cittie (though the Deputie him selfe be away) but in my opinion the whole powers on bothe sides nede not be troubled, and it is better, seeing that the quarrell is priuate and not common, that it be priuately ended, and so be finished as the Gods shall appoint. I think it reason therefore, and I giue commandement to, that all the men of Memphis be quiet, and that they stir not without occasion, & that they whose is the quarrell about the priesthode, fight for it hand to hande, on condition that the conqueror haue the same. When arface had saide thus, all the Memphites shouded wonderously, and prayed her aduise, for that then

Arface answe  
reth Thiamis

Araces sen-  
tence between  
Thiamis and  
Petosiris, tou-  
ching the  
priesthood

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began to suspect the mischieuous attempte of Petosiris, and euery man was glad to lay the imminent and present danger which was before their eyes, on another mans backe. But the people of Bessa were not content with that order, neither would they venture their captaine so daungerously untill Thiamis perswaded them, telling them that Petosiris was but feeble, and vnskillful to fight, and that he should haue so great aduantage in the battell, by reason of his practise. So thought Thiamis also as may be deemed, and therefore ordained the battell to be betwene them two, that she might haue her desire without suspition, and be reuenged of Petosiris sufficiently, if he fought with his brother Thiamis, who was the better man a great deale. There a man might see that done as sone as she had commaunded it, and Thiamis with all his might halted to do what she had denounced, and toke the rest of his armour that he wanted, with a chearefull countenance, and Theagenes comforted him diuersly, and set on his headpiece, wherein was a very faire plume of feathers, glistering, by reason it was wel gilted, and fastened the rest of his armour surely about him. But Petosiris was thrust out of the gates by violence, to fulfill that which was commaunded, though he vsed many prayers to intreat that he might not fight, and he toke weapons in hand soze, against his will. When Thiamis sawe him, he sayde doe you not see god Theagenes, how Petosiris quaketh for feare? I see it wel answered he: but how will you do with this you haue taken in hand? so he is not a plain enemy, but your naturall brother, that you must fight with all. You say wel (quoth he) as my selfe thought: by the grace of God I meane to ouercome him, and not to kil him. For God defend that my wrath and indignation shoulde procede so farre, that I shoulde with the blond and slaughter of my naturall brother, either reuenge iniuries past, or purchase honour to come. You  
speake

An excellent  
example of  
brotherly loue  
in Thiamis.

speake like a noble man, saide *Theagenes*, and one that well vnderstandeth the force of nature, but what will you haue mee doe? He answered: there is no doubt of this battaile so that it may be despised: yet for as much as the varietie of humaine fortune, bringeth manye things to passe contrary to our expectation oftentimes, if I gette the victoꝝy you shal enter into the Citty, and liue in equall authoritie with me, but if any thinge othertwise then we hope for, happen to me, then shal you bee Captaine of these robbers of Bessa, who Loue you well, and so liue vntil God hath appointed some better end for your assayers. When these thinges were ordered thus, they with weeping eies embraced & kissed either other. And *Theagenes* as he was sette downe to see what would happen, he gaue a face leaue, though he knewe not so much to take pleasure in looking vpon him, and biew him rounde about, and suffered his eies to take suche delighte as they wished. But *Thyamis* wente to *Petofiris*, who carried not to strike one blow with him, but as soone as he sawe him come towarde him he turned to the gates, and would haue gon into the citie againe: but he lost his labour, for that those who kepte the gates woulde not lette him in, and they that were on euery parte of the walle where to he drew, exhorted one in another not to help him: he therfore cast away his weapons and fled as faste as he could about the Citty. *Theagenes* also ranne for feare of *Thyamis*, & stayed not but sawe all that was done, marry he was not armed, leasse men woulde thinke that he mente to helpe *Thyamis*, but laide his shielde, and his speare at that side of the walle where *Arface* satte, giuinge her leaue in his absence to loke vpon them, and he followed them. And yet was not *Petofiris* taken, nor very far before, but almost ouergotten, and so farre before as a man may gesse, one vnarmed able to out runne another in armour, and by this time had they runne once

The battell be  
twene *Thi-*  
*amis* and *Pe-*  
*tofiris*.

## The *Aethiopian History*

Calasiris cometh to the  
battail of his  
sonnes,

02 twice about the walles: but as they ranne the thirde time, Thyamis bente his speare againste his brothers backe, and commaunded him to abide, 02 else he should haue a blowe, in the sight of the whole city who looked vpon them, and was iudge of that controuerſie, either a **GOD**, 02 some maner of fortune which governeth humane affayres, by a newe deuise augmented that that was done, and in a manner began a newe Tragedye like the other, & made Calasiris a fellow of their course, and a beholder of the vnhappy battaile of his children for life and death, at the same day and hower, as if it had bene deuised of sette purpose before. Who although he suffered much, and attempted many waies, and in a manner banished, gotte himselfe into a strange lande to auoyde that cruel sight, yet ouercomed by destiny, he was compelled to see that, wherof the Gods by Oracle gaue him warninge before. So that he seeing this cause and pursuite a farre off, knew that they were his children, by tokens that wer diuerse times shewed him, wherefoze he ran faster, then his age permitted him, & enforced himself to cutte off the end of the battel which was like to ensue. After he came nere and ran with them he cried out oftentimes, my sonnes what rage is this? Why are ye so madde? But they knewe not their father for that he was yet in his beggers wade, and their mindes were altogether on their course, so that they went by him as by one that had bene out of his wittes. Some of them, who were on the walles, mused that he spared not himselfe, but ranne euer betweene theyr swords: other laughed him to scozne, as though he had bene madde. But the olde manne perceiuing that he could not be knownen by reason of his vile apparel, cast off his ragges which were vpon his garments, and the staffe also that he had in his hand, and sel to intreasinge them, and said with teares: my sonnes, beholde, I am Calasiris, I am your father, make an ende here, and

and reſtaine the rage which ill hap hath raiſed betwixt you, in as muche as you haue a father, and owe obedience to him. Then beganne they to quaiſe, and falling downe at their fathers ſeate, imbraced him, and with ſtedfaſte eyes looked vpon him, perfectlye knowinge him: but when they perceiued it was no viſion, but him ſelfe in daide, there aroſe diuers, yea and contrarie thoughts in their mindes. They were gladde of theyr father, which contrary to their expectation was aliue, but were angry, and ſore aſhamed of the cauſe he found them in, and they were in doubt alſo of that which after ſhould befall. And while they of the City maene- led at this was done, and neither ſaide, nor did anye thing, but ſtoode in a manner like dumme pictures, be- cauſe they knew not what it meante. An other Acte was interlaced in the tragedie, Caricia, as ſhe followed Calafyris ſpied *Theagenes* a farre off, (for a louers eye is quicke of ſighte, ſo that oftentimes though it be a great way off, yet will it iudge a likelihoode by mouing, or ha- bite, or geſture, and that behind) and as if ſhe had bene ſtricken with his viſage, ranne to him like a madde wo- man, and hanginge by her armes aboute his neck, ſaid nothinge, but ſaluted him with certayne pittifull la- mentations. Hee ſeing her ſoule face, (belike of pur- poſe be blacked) and her apparell vile, and all tozney, ſup- poſing her to be one of the make ſhifts of the City, and a vagabond, caſt her off, and put her away, and at length gaue her a blowe on the eare, for that ſhe troubled him in ſeeinge Calafyris. Then ſpake ſhee to him ſoftely, Pi- thius, haue you quite forgotten this Taper? *Theagenes* was ſtricken with that worde, as if he had bene perced with a dart, and by tokens agréde on betwixen them, knewe the taper. and looking ſtedfaſtly vpon hir, eſpied her beauty ſhining like the Sunne, appearing through the cloudes, caſte his armes about her necke. To bee ſhort, all the parte of the wall where Arface ſate, which

Arface is ge-  
lous of Cari-  
cia



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Calasiris a-  
greeth his  
sons.

was soze swolne, and conlde not without great ielou-  
sie loke vpon Cariclia) was full of such wonderfull as-  
fections, as is commonly represented in Comedies. The  
wicked battell betwæne the two brothers was ended,  
and that which men thought shoulde bee finished with  
blood, hadde of a tragicall beginnunge a Comicall en-  
dinge. A father sawe his sonnes in armour, one a-  
gainst the other hande to hande, came to that poynte,  
that almoste befoze his eies he sawe his childrennes  
death, made him selfe their loneyday and peace : who  
coulde not escape the necessitie of Destiny, but seemed  
to vse fortunes greate fauour, so; that he came in due  
time to that which was determined befoze. The sonnes  
recovered their father, after tenne yeares absence,  
and adourned hym with the furniture of the Priestes  
hode, who, aboute the same hadde almoste bene the  
cause of a bloudy strife, and so brought him home. But  
among all the rest, Theagenes and Cariclia which plai-  
ed the Louers parts in this comedie, were most talked  
of, and so; that they had found each other, contrary to  
their hope, made the City to loke vpon them moze then  
al other sights which were there to be sene : so; greate  
companies of euery age came out at the gates into the  
open fieldes, and such as were yonthfull, and newlye  
come to mans estate, came to Theagenes : suche as were  
of ryper yeares, men growen indeede, drew to Thyamis,  
so; that they also by reason of their age, knew him well,  
but the maidenly sorte, who now thought vppon Hus-  
bandes, flocked about Cariclia : but the olde men, and  
such as were of the holier kinde, stode aboute Calasiris:  
and thus was there made a subdaine Sacred pompe :  
and brauerie. After Thyamis hadde sente backe the  
people of Bessa, and giuen them thanks so; the paines  
they toke in his quarrell, with promise that at the  
nerte full moone he would send them a thousand Dren,  
a thousande Sheepe, and tenne groates a pæce in mo-  
ney

ney, he suffered his father as he went, for ease, to leane  
 vpon his shoulders, who now for his suddaine ioy be-  
 ganne to waie seble, and very faint. Petosiris did the  
 like on the other side: and thus was y<sup>e</sup> old man brought  
 into Isis temple with tapers lighted, and with greate  
 ioy and many instruments of musicke, so that the lusty  
 youtnes began also to daunce. Beside these, Arlace al-  
 so was not behind, but with hir train folowed in bzaue  
 wise, and offered great giftes of golde in Isis Temple,  
 vnder pzetence to doe as other did in the Citty, but in  
 dede her eies were alwaies vpon Theagenes, and shee  
 looked moze on him then any other & was not very ho-  
 nestly minded toward him. And when Theagenes ledde  
 Cariclia by the hand, and put the thrust aside that shee  
 might take no harme, Arlace conceived a wonderfull ie-  
 lousie. But Calasiris after he came into the inner part  
 of the temple, fell vpon his face, and helde the fate of y<sup>e</sup>  
 Image faste, and laye so, so long that he was almoste  
 dead: so that he had much adoe to arise when they caled  
 vpon him who stood by. And when he had done sacri-  
 fice to the Goddess, and performed his vowes, taking  
 the crowne of the priesthode from his owne heade, he  
 crowned therewith his sonne Thyamis, telling the peo-  
 ple that he was olde, and saue that he shoulde not liue  
 longe, and that his eldest sonne ought to succede him  
 by the lawe and that he had all thinges requisite, both  
 to the body and minde, sufficient to vse the same. After  
 the people hadde by a greate shoute declared, that they  
 approued y<sup>e</sup> which he did, he went himselfe to a certain  
 part of the church which is appointed for the priestes,  
 and remained there with his sonnes, and Theagenes,  
 quietly. All the other people went ebery manne to his  
 owne house. Arlace also departed with muche adoe, but  
 she returned diuers times, and v<sup>e</sup>d as if were great di-  
 ligence about the seruice of the Goddess, yet shee wente  
 awaye at lengthe, turninge her selfe as longe as shee  
 might

Calasiris ma-  
 keth his son.  
 Thyamis.  
 Priest.

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Arface almost  
mad for the  
loue of The-  
agences,

Cibele Arfa-  
ces chamber  
mayd and  
Bawde, pro-  
miseth to sub-  
due Theage-  
nces.

might to Theagenes. As sone as she came into the pal-  
lace, she went straight waye to her bedde, and caste  
her selfe thereon attyred as she was without speakinge  
any word, being a woman otherwise very lasciuious &  
bent, but then especially enflamed when she had sene  
Theagenes excellent beauty, which farre passed all that  
euer she had sene before. So laye shee all that night  
tossing her body from one side to another, soare lamen-  
ting: sometime would she rise vp: sometime leane vp  
on her elbowe sometime would she caste her cloathes  
almoste all from her: then would shee suddainely fall  
into her bedde agayne: sometime would shee call  
her mayde, and without biddinge her do anye thinge,  
send her away againe. To be shorthe lone had made her  
madde, and none shoulde haue knowen why, if an olde  
woman called Cibele her chamberlein and Bawd, had  
not come into her Chamber: for shee mighte well per-  
ceiue all that was done, by reason of a candle that  
burnte, and made Arfaces face moze euident also,  
saying: mistresse for shame what a do is this: both any  
netwe, or strange disease paine you: Hathe the sighte  
of any man troubled my dearling? What man is so  
prowde, and madde, that will not be entangled with  
your beautie and accounte it a passinge blessed estate  
to lie, and haue to do with you, but wil despise your de-  
sire and will: Tell me my deere daughter, for there is  
no man so stonie harted, but he shall be made to yeilde  
with our flattering allurements. Tel me quickly and  
you shall haue your hearts desire, as in effect, I thinke  
you haue oftentimes proued before now. These words  
and many mo like these, did this olde queane speake, vi-  
sing diuers flattering fashions moze, to make her con-  
fesse her paine, who after she had stayed a while, saide  
thus: I am soarer wounded now mother, then euer I  
was before, and although I haue vled your ready help  
many times in like causes: yet I doubt whither now  
you

you shal haue such like happye succes. The batel which this daye was like to haue beene foughten befoze the walles, to all other men was vnbloudy, and concluded in peace, but to me it is the beginning of a woofse warr, who haue a wound, whereby I am like to lose, no one limme, or member, but my witte, or sences, because it shewed vnto me in an ill time the strange younge man who in the time that the two brothers soughte, ranne by Thyamis. You knowe well inough mother of whome I speake. For there is no small difference betwene his beauty, and other mennes, which it (as it had bene the sunne) dimmed, so that any wilde, and sauage creature which coulde not be inamoured, of comely personage, mighte perceiue the same. Wherefoze your manifeste wisdomme must needes perceiue it. Wherefoze deere mother, seeing you knowe my grieffe, it is time for you to put in practise all manner of meanes, all olde womens deuises, and flatterings, if you wil haue your scholer to liue, for there is none other waye to keepe me aliue but to inioy him. I know the young man wel, said the old woman: he was broade brested, and large betwene the shoulders, streight necked and comely, taller then the rest, and at a worde to make an end, he passed far all other men: his eyes were a little fierie, so that he loketh very loninglye, and couragiously also, it was he whose haire was smoth combed, and had but a little yong yellowe beard, to whom a strange woman, mary not foule but passing impudent, as might be thought ranne suddenly and cast her armes about him, and held him fast, and woulde not go from him: doe you not meane, this man, mistresse? Yes euen this mother, answered she, & you haue done very wel to bring to my remembrance that impudent queane, who hath kept her beauty secret at home, and painted her selfe, so that shee is proude thereof, yet is she but of the common sorte, but sure she is much more happie then I, that hath gotten such a lo-  
uer.

A description  
of Theaginis

## *The Æthiopian History*

ner The olde manne smiled a litle at this, and sayde  
mistresse take a good hart, and be no longer sorrowful,  
the stranger coueteth her beautiful but for this day, but  
if I can bring it to passe that he haue the fruition of you  
and your beauty, he wil change Gold for brasse, as the  
prouerbe is, and sette naughte by the harlotte whiche  
now maketh so much of her selfe. If you doe this my  
deere Cibeles (quoth she) you shal heale two wounds in  
me at once, Jealousie & loue, deliuering me of the one,  
& satisfiing mee with the other. Lette me care and  
thinke vpon this, said she, but it is your part, to cheere  
your selfe, and take your ease now, and dispaire not be-  
fore we beginne, but lue in hope. She said thus, and  
tooke the Candle away, and shutte the chamber doore.  
Shee scantly spied the day, but she called one of the kings  
Eunuches, & a maid with her, to whom she gaue a fewe  
small cakes and other thinges necessary to do sacrifice,  
and went to Ihs temple. When she came to the doore,  
and saide that she must do sacrifice for Asace her Mi-  
stresse, who was troubled this night with certayne  
dreames, and appease the Gods. One of the Werteners  
would not lette her in, but sente her away, telling her  
that the Church was full of sorrowe: for that Calasiris  
the Prieste, after he came home from his long iourney  
made a sumptuous feast, and endeouored himself to be  
more merry and iocund then euer he was and after the  
feast had done sacrifice, and made his earnest prayers  
to the Gods, and tolde his sonnes that they had sene  
their father till that time, and had giuen them charge of  
two yong Greekes that came to him, that they shoulde  
doe what they were able for them, went to bed. Then  
either for the exceidingnes of his ioy, his pores wared  
ouer wide, by reason that his body with age was infir-  
bled, wanting of a sudden his due strength, or by grant  
of the Gods of whome he craued this, about the Cocke  
crowinge was founde deade, for his Sonnes watched  
all

Calasiris  
death.

all that night with him for causes he told them before. And now we have we sente for the reste of this priestlye crew in the City to do his death rites according to the country manner. Wherefore you must now departe, for it is not lawfull for any man to enter into the temple, nor to kill any thing these seven daies, but for those who are priestes. Howe shall these straungers then passe this tyme quoth Cibeles.) The newe priestesse Thyamis hath commaunded a house to bee dressed for them without the temple, and you may see them giue place to the ordinance, by going out of the temple for this time. Cibeles takinge this for a good occasion to gette them away, and to make it the beginning of her policie, said: then god Heren you maye doe the straungers and be presently a very good turne, but especially Arface the great kinges sister, for you knowe howe great fauour she beareth to Greekes, and howe courteously she entertaineth straungers. Wherefore tell them by Thyamis commaundemente that their lodginge is prepared in one pallace, the Heren did so, suspecting nothinge lesse, then that Cibeles went about, but he thought that he should doe the straungers a great pleasure, if hee by his meanes might procure their lodging in the princes court, and doe them, which requested the same a good turne, without harme or perill to any. And when hee came to Theagenes and Cariclia, who were very sorrowful and wept pittifully, he said: you do not as becometh you, nor as the manners, or ordinance of our countie beare, especially seeing you haue had commaundement, that you should not mourne. That you bewaile the priest, for whose departure hence, our diuinitie biddeth you to be gladde, and reioyce, as one, who hath gained a better estate, and quieter reste. But you deserue pardon, who haue lost as you say, a father, and a patrone, and one, in whome was all your comforte: yet ought you not altogether despaire, for Thia-

mis,



## The *Æthiopian History*

mis (as is to be seene) hath succeded him not only in the office of priesthooe, but in god will towarde you also, and hath giuen special charge for your welfare. Wherefore your lodging is prepared in the beste sorte, and so as may beseme menne of higher estate then you, and that of this country also, and not straungers, and such who are now at a narrowe pinche, and lowe ebbe as may be demed. Wherefore follow this woman (shewing them Cibeles) and make accompt of her, as mother to you both, and be content with her entertainment. Thus much saide he: and Theagenes did so, eyther for that hee was ouerwhelmed with the storme of those things, which happened to him contrary to his hope, or else for that in such cause hee was contente to take any lodging in god parte. I thinke he woulde haue taken heed to himselfe, if he had suspected what tragicall, and intollerable things, that longing woulde haue procured them, to their great harme. But then the fortune which governed their affaires, when it had refreshed them well a fewe houres, and giuen them leaue to bee merry one day, suddainly ioyned therto heauy and terrible things, and broughte them into their enemies hand, in manner, as if they shoulde haue yeldded them selues to be bound. Making them prisoners vnder colour of courteous entertainment, without any knowledge of that which shoulde happen to them afterwarde. Such folly and in manner blindness, both the wandring life cast befoze their eyes, who trauaile throughe straunge and vnknownen countries. When they came vnto the deputies house, and went throughe the sumptuous entrees, which were greater & higher, then might beseme any priuate mans estate, furnished with the princes garde, and the other courtly route, the whole palace wondered and was troubled, seeing they presented fortune so farre to excell. Yet for all that they followed Cibeles, who comforted them many wayes, and bad

Theagenes & Caricia, are conueynd in to Arlaces house by Cibeles craft.

bad them be of good cheare, & promised that they should  
haue excellent good lucke. At length when the had  
broughte them into a parlour wherein dwelte an olde  
woman, which was far from the noise of the court, sit-  
ting by them alone without moze company, saide thus,  
my children I knowe that you take this grieue and sor-  
rowe wherein you be now, of the death of the Priest  
Calasiris, whom for god cause you honozed as your fa-  
ther. Parrye it is requisite that beside this you tel me  
what you be, and of whence, for that you be Grecians I  
vnderstand, and it may appeare also by that which is  
in you, that you be of good parentage: for so comely coun-  
tenaunce and elegante beautie, is a manifest token of  
high blood: but I pray you, tell me of what country in  
Greece, and cite you be, and how you happened to tra-  
uell hither, for that I desire to heare the same for your  
commoditie, and may certifie my mistresse Arsace ther-  
of also, who is sister of the great King, and wife of O-  
roondates chiefe deputie, a louer of Greekes, & all hande,  
somnesse, and very liberall to strangers, to the intent  
you may come into her sight, in such honourable sort as  
your estate shall require: you shall tell it a woman who  
is not utterly your enemy: for I my self am a Grecian,  
borne in Lesbos, surnamed of the Citie wherein I was  
borne, brought hither captiue, yet haue I had better for-  
tune here, than in mine owne Countrey. For I serue  
my mistresse in all matters, so that without mee shee  
doeth nothing but breath, and lyue: I am her mind, I  
am her eares, to be short, I am al to bying her acquaint-  
ed with good and honest men. Theagenes comparinge  
that which Cible said, with that which Arsace did the  
day before, and thinking how wantonly with steadye  
eyes continually shee beheld him, so that her becke de-  
clared scant a chaste minde, whereby he gathered small  
god would insue, and now being ready to saye some-  
what to the olde woman. Cariclia saide softly to hym

A comely  
countenance  
described.

## The Æthiopian History

in his eare, in your talke remember your sister I pray. After he perceiued what she meant by that she saide to him, he gaue such answer. Brother, you know that we be Greekes already: Then know this further, that we be brother and sister, who taking our viage to seeke our parents, taken prisoners by pyrates, haue had worse lucke then they, by falling into crueller mens hands.

Where after we were robbed of all our riches (which was much) scant we escapinge with our liues, by the god will of God mette with the noble Calasiris, came with him hither, in mind to passe the rest of our life here, but now we are (as ye see) forsaken of all men, and lefte quite alone, & haue lost him, who seemed, & was indeede a father to vs, with our other parentes, and such is our estate. As for the courteous, and gentle entertainement which we haue at your hande, we giue you therefore very hearty thanks, and you shal do vs more pleasure, if you procure vs a dwelling alone from other companie, deferringe the courtesie wherof you talked, that is to acquaint vs with Arface, and neuer bzing a strange, banished, restless life, into so excellent high fortune.

For you know well inough, that friendshippe, and acquaintance, oughte to be betwene suche as are of one condition. When he hadde saide thus, Cibeles coulde not rule her selfe, but gaue manifeste tokens by the chearefulness of her countenaunce, that she was very gladde to heare the names of brother and sister, thinking then surely that Cariclia should be no impedimente to arfaces disports, and saide, O beautifull yong man, you wil not say thus of Arface when you haue tried his fashions, for she is conformable to all fortune, and is readier to helpe them, who vnto this to their estate, haue had mishappe. And although she be a Persian, yet in hir nature she imitateth the Greekes, much reioycing in those who come from thence, and is wonderfully delighted with their company and manners. Wherefore

Where familiarity ought to be.

foze be of god cheare, for that you shalbe adorne with  
all honour that may happen to a man, and your Sister  
shall be of her familiar, and nere acquaintance: but  
I muste tell her to what bee your names. After the  
hadde hard them say *Theagenes* and *Caricia*, she badde  
them tarry there a while, and she ranne to Arsace gy-  
uinge charge to the doze keeper, which also was an olde  
woman, that she shoulde let no man come in, nor suf-  
fer the younge folkes to go any whither abrode, no said  
she, not if your sonne *Achemenes* come: for hee wente  
out a little while after you were gonne to the Church  
to dresse his eie, which is somewhat soze. Doe (quoth  
she) not if he come but locke the doze, and keeping the  
keye with you, saye I haue carried it away. And so it  
happened. For *Cibele* was scant gonne forth, so sone,  
as that they there being alone ministred to *Theagenes*  
& *Caricia* god time to lament, and remember their olde  
ill happes, so that they both in maner with one minde,  
yea and almost with the same wordes bewailed eache  
other, oft cried she, O *Theagenes*: O *Caricia*, oft said he.  
What fortune haue we (quoth he) In what case are we  
(said she): And at euery worde they embraced eache o-  
ther: and when they had wept a while, then fel they to  
kissing againe. Last of all, when they thoughte vpon  
*Calasiris*, they bewayled him with teares: but especially  
*Caricia*, because by longer space of time she had tried his  
loue, and goodwill toward her. Wherefore with teares  
she cried out, O god *Calasiris*: for I am bereft of a dele-  
table name, so that I maye not call him father, in as  
much as God hath euery way cut from me that name.  
I know not the father that begotte me: him, who made  
me his childe by adoption, alas I haue betrayed. More-  
ouer I haue lost him, who toke charge of me, and hath  
saued, and nourished mee hitherto, and the crowe of  
priestes will not suffer me to weepe ouer his dead bodie  
as is accustomedlye done in burialles. But sure my

*Caricias* la-  
mentation  
for the death  
of *Calasiris*

## The Æthiopian History

Purse and saviour. I will also call thee father, though God say nay, yet will I as I may, and where I may, offer to thee of my teares and doe thee death rites with my lockes. And therewith shee pulled a great handfull of her hayre, but Theagenes appeased her and helde her handes softly, yet she lamented neuertheles, sayinge: to what ende shall we liue any longer: after what hope shall we looke: Hee that conducted vs through strange landes, was the stea of our errour, and our guide into our countrie, the knowledge of our parentes, our comforte in aduersities, the ease of our ill fortune, the anchor of all our affairs, Calasiris is dead, and hath left vs two, a miserable payze in a straunge lande, not knowinge what is best to doe. Hereafter euery iourneye by lande, euery byage by water through ignozance is cut off: a graue and courteous, an old & wise heade, in dede he is gonne, who neuer made ende to doe for vs. As she in this, or such like sozte lamented, and Theagenes concealed his owne grieve, the rather thereby to cause Cariclias sorrowe to abate, came Achemenes, & findinge the gate locked, asked of the porter what a do is here? And when he knew it was his mothers dede, he came neare the doores, and considering of the cause thereof in his minde, he hearde Cariclia lamente: and bowinge down himselfe, looked in by certaine rests in the ioynts of the doore, & saw al that was done. And then he asked her that kepte the doore againe, who were within: She answered, that shee knewe of noe moze but that there were two strangers, belike a man and a mayde which his mother brought in a while agoe. Then hee knæled downe againe, to see if he might moze perfectly knowe them. W<sup>h</sup> Cariclia he was neuer the nere, yet he marvelled at her excellent beautie, and considered what a manner of one she would bee, if she wer not in such sorrowe, and heauinesse, and with this wondering he privately fel in loue with her: but he thought he shold knowe

Achemenes  
talleth in loue  
with Cariclia

Theagenes

*Theagenes*, if hee coulde call him to minde. While *Archemenes* was thinking hereupon, *Cybele* returned after she had tolde al how she had handled her selfe about the young folkes, and called her oft most happie for her good fortune, who hadde broughte so muche to passe by chance, as by vi. hundred deuises one would scant haue thought could be done, that now she might haue hir lou-  
uer in the house with her. And when she had with many such words set *Arface* on fire, she could scant rule hir shee was in suche haste to see him: yet shee caused her to be contente, for that shee would not haue him to see her while her eyes were swolne for lacke of sleepe, but a day after, when she had recovered her old beauty againe. Thus, when she had made her merrie, and full of hope y shee should haue her harts desire, and had taken order with her what was best to doe, and howe shee shoulde entertaine the strangers. As soone as she came downe, she said to her sonne, why be you so inquisitiue: tell me, said he, what strangers be those within, & of what countrey? It is not for you to know (said *Cybele*) but conceale that which you know, and tell it no man, neyther haue much among the strangers, for so hath our mistres giue charge. So hee departed as his mother badde him, and deemed that *Theagenes* was kept to serue *Arfaces* turne by night. And as he wente, he saide thus to himselfe: is not this he whom *Mytranes* Captaine of the watche, deliuered to mee to bee carryed to *Oroondates*, and from him to bee sente to the greate Kinge, that the people of *Bessa* toke from mee, at what time I was in danger of my life, so that I almost alone of al that carried him escaped with my life: or do mine eyes beguile me. But I am well enough now, and see as I was wont to doe. Whereouer I heare that *Thyamis* is come a day or two agoe, and in a combat with his brother, recovered the Priestes office againe. It is hee, but I may not say so much now, but will marke how our mistresse is affected



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cted toward these guestes. Thus hee talked with himselfe: and Cibeles went in to them, and perceined well what they had done, by reason that their eyes were yet full of water, for all that they went aboute, when they heard the doore open, to trimme themselves, and counterfetted their wonted guise. Wherefore she cryed out and said my deere childzen why weep you out of season, when ye should reioyce, and thanke your good fortune, for that Arface thinketh to do all the good to you she can deuise, and is content that to morrowe you shall come into her presence, and in the meane time sheweth you all manner of courtesie and gentlenesse. Wherefore you muste leaue off these foolish and childlike teares, and loke vp, and deck your selues, and in euery point do as Arface would haue you. The remembrance of Calasiris death (quoth Theagenes) caused vs to weepe, who haue losse the fatherly affection which was in him toward vs. These be toyes (quoth the old woman) Calasiris, and whatsoeuer sayned father els, who hath giuen place to the common law of nature, and age: by one woman shalt thou haue rule, riches, valiance, & the fruites of a flourishing youth: at a worde thinke it to bee your fortune, and worshippe Arface. Onely be ruled by me, how you shall come into her presence, seeing she hath giuen such commandement, and how you must vse hir, if she bid you doe ought: for her stomacke is greates (as you know) high and Princely, augmented by youthful age, and excellent beautie, which will not haue a nay, if it make any request. Theagenes staied hereat, & thought within himselfe, that in this talke was contained some what that was very beastlye, and not to be admitted. Within a while after came certaine Eunuches, whiche broughte in a plate of golde, meat from the Princes table, which passed all manner of cost and sumptuousnes, and when they had said that their Lady had sent them this first intertainment for honours sake, and sette it on

Theagenes & Cariclia very courteously vsed at the first, but after handled as cruelly.

on the table, they departed. They, leasse they shoulde not do their duetic, tasted a little of that which was set before them, and this was done at night, & ordinarilye every daie after. The next daie aboute one a Clocke, the same Eunuches came, to Theagenes, and said : right happie man, our mistresse hath sent for you, and we are commaunded to bzing you to her presence : wherefore goe and inioy that happinesse, which shee vouchsafeth verye fewe, and at seldome times. He stayed a while, but at length as if he had bene violently drawen, he rose against his will, and said vnto them, is hir commaundement that ye bzing me alone, or that this my sister shall go with me also? You must go alone, said they, and shee shall go alone also another time, marry noie there are certaine noble men of Persia w<sup>th</sup> her, and it is a custome to talke with men by themselves, & with women alone at another time. Then Theagenes stoped downe and saide softly to Cariclia, sure this is neither honest dealinge, no; without great suspicion. She answered him, that there was no gaine saying, but that he must goe and make such countenaunce, as if he would do all her will : this donne he followed them, and when they taught him how he should speak to her, and that it was the custome that such as went into hir, should sal downe and worshippinge her, hee gaue them no answer. When he came in and saue her sittinge in her chaire of estate, cloathed in purple and clothe of golde, glorious with iolly Jewels, and her costly bonnet, finely attyzed and decked with her garde about her, and the chiefe magistrats of the Persians by her, he was not abashed a whit but rather the more incouraged against the Persian brauerie, as though he had quite forgotten that, wherof he talked with Cariclia as touchinge reuerence and worshippinge, so that he neuer bowed knee, no; fell downe to her, but holdinge vp his heade alofte, said, Arsace of royall bloud, God saue thee : whereat then whose who

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were present, were offended, and grudged against him as one rashe and ouerbolde, in that he had not worshipped her, *Arface* smiled a little, and answered for him thus: pardon him as one ignorant of our customes, and a stranger borne in Greece, who by reason of the soyle despiseth our pompe: and therewithall she put off her bonnette, soze against their willes that stood by, for so doe the *Persians*, to render salute to those who firste saluted them. And when she had bidden him to be of good chere by an interpreter (for although she vnderstode, yet could she not speake the *Greeke* tongue) and willed him to speake if he wanted anye thinge, and he shoulde haue it. She sente him backe againe, commaunding his Eunuches, and garde to waite vpon him: there *Achemenes* seeing him againe, called him better to his remembrance, and for al that he suspected the cause of the ouer great honour he had, yet he said nothing, but determined to doe that which firste he intended. *Arface* made a sumptuous banquet to the magistrates of *Persia*, vnder couler to honour them as she was wonte to doe, but in deede for ioye that she hadde talked with *Theagenes*. To whome shee sente not onely parte of her meate as shee was wonte to do, but carpets and coberings of sundry coulers wrought in *Sydon* and *Lydia*: shee sente also to waite vpon them a boy for him, and a maide for *Carychya*, which were borne in *Ionia*, and aboute fourteene yeeres of age. She desired *Cibele* heartily to make haste and out of hande to doe what she intended, because she could tarry no longer, who before leste no waye vnsought, but tryed *Theagenes* minde by all manner of meanes, marry shee did not tell him *Arfaces* mynde plainly but by diuerse bywayes and circumstaunces she meante to make him vnderstande the same, by telling him her mistresse good will to him, not onely commending her shape and beantie that all men sawe, but shee tolde him also of that which was vnder her apparell

tell, by certaine reasonable occasions, then prayſed ſhe her maners ſo; that they were amiable, & nothing coy, and that ſhe had great delight in fine and able younge men. The diſtinction of all her talke was to perceiue if hee had any pleaſure in Venus diſpoſites. Theagenes commended her good wil that ſhe bare to the Greekes, and her friendly faſhion, and els whatſoeuer ſhe talked of, and further ſo; the ſame gaue her hearty thanks: but he paſſed ouer that which conteind any diſhoneſt thing as though he vnderſtoode it not at the firſte. Wherefore the oulde woman was ſore greeued, and nipped at the hearte, ſo; that ſhee thoughte hee vnderſtoode what ſhe meante, but vtterly deſpised, and ſet at naught all that ſhe did, ſhe knewe mozeouer that Arſace woulde abide no longer, but began euen now to be angrie, and tell her plainly ſhe could not rule her ſelfe, wherefore ſhe craued of her the perſormance of her promiſe, which Cybele had deferred by diuers delayes, ſometime ſaying that though the young man woulde, yet he was a fraide, ſometime that one or other miſchaunce fell in the way: and now becauſe ſixe or ſixe daies were paſt, and Arſace had called for Caricia once or twice, and vſed her honourably, to do Theagenes a pleaſure, ſhe was forced to ſpeake moze plainly to Theagenes, and tel him of her loue without circumſtances, with promiſe that he ſhoulde haue ſixe hundred good turnes if hee woulde conſent: adding mozeouer, ſo; ſhame what lingering is this: What may be ſo farre from Venus delights, as ſo faire a youngman, and of good age, to reſuſe to lie with a woman like himſelf, that dieth ſo; his loue, and doeth not rather accounte it a vauntage to haue to doe with her, eſpecially ſo; that hee neede to feare nothing, and becauſe her huſband is out of the way, and I who brought her vp, prouide the ſame ſo; him, and keepe all her counſels, be they neuer ſo ſecret, and to you, ſo; that you haue neither Spouſe, nor wiſe to lette you,

¶ iiij.

which

Cybele breake  
keth Arſaces  
luſtfull loue  
vnto Theagi  
nes for her  
miſtreſſe.

Cybel ſham  
leſſe Oration  
to Theagines

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which also many men which haue bene in their wittes haue contemned, for that they knew they should do no harme at home, and should do themselves good by gaigninge greate riches, accountinge the fruite of thys pleasure also a good rewarde. At length she interlaced certaine theates in her talke, saying: Gentlewomen, and such as long for men, will not be appeased, but conceiue great displeasure when they are cruelly deceyued, and will punish the stubborne as if they had done them great wrong, and that not without cause. Moreover, consider of her that shee is a Persian borne, and of the blond royall, as you confessed, and of great power, and authoritie, so that she may preferre to honour whome shee will, and punish such as withstande her pleasure, without controulment. As for you, you are a stranger alone without anye to helpe you. Wherefore partely spare your selfe, partly fauor her: surely shee is worthy that you should haue regard to her, who is so furiously inflamed with your loue, which she of right ought to inioy, and stand in doubt of the wrath which proceedeth of loue, and beware of the reuenge which followeth like contempte. I haue knowen manye who haue repented afterwarde such a stomacke as this. I haue greater experience in these venerious affairs then you: this white heade that you see, hath bene at many such banquettes, but I neuer knew any so violent, and incurable as you. At last shee spake to Caricia (for shee was necessarily compelled to saye this in her presence) my daughter perswade this thy brother also, whome I know not how to terme. This wilbe for your auaille too, you shall not be loued the weighte of a haire the lesse of her therefore, you shal haue riches enough, and she wil prouide to marrye you wealtheilie, which thinges are to be wished for of those who be in happy estate, and not of straungers, and such as presently are in great poverty. Caricia looked vpon her frowningly, and with burning eyes.

eyes, said : it were to be wished also, & were very wel too  
 for euery body, that good *Arlace* had no such infirmittie,  
 but if she haue, to vse it discretely. But saynge that  
 such a humaine chaunce hath happened vnto her, and  
 she is ouercommmed as you say, I would counsell *Thea-*  
*genes* my selfe, not to refuse the fact, if he may do it with  
 out danger, least that his deede throught folly may breede  
 him harme, and her no good, if this come to lighte, and  
 the deputie happe to know of so shamefull a thinge *Ci-*  
*bele* leapt for ioy when she heard this, and embracing  
 and kissing *Caricha*, said : my daughter. thou doest very  
 well that thou hast pittie vpon a woman like thy selfe,  
 and seekest for the safety of thy brother : but thou needest  
 not doubt hereof, for that the sunne (as the *Pro-*  
*uerbe* is) shall not know thereof. Let me alone for this  
 time sayde *Theagenes*, and giue me leaue to consider  
 hereuppon: and herewith *Cibele* went out, and as sone  
 as she was gone *Caricha* said thus : *Theagenes* G D D  
 giueth vs such successe wherein is more aduersitie har-  
 bozed, then our outward felicitie can conternail: which  
 thing seeing it is so, it is the point of wise men to turne  
 their ill happes as much as they may to better, why  
 ther therefore you be in minde to do this deede or not I  
 cannot tell : although I woulde not be greatly against  
 it if there were no other way to preserue vs, but if you  
 doe daune that filthie act (as honesty and duety woulde  
 you should) which is requested of you, saue your selfe  
 to be contented, and with faire wordes feeding the bar-  
 barous womans desire, cutte off the same with delaiies,  
 and let her liue in hope, leasse in her rage shee put some  
 cruell deuise in practiſe against vs. For it is like by the  
 grace of god that space of time may prouide some reme-  
 dy for this : but in any wise *Theagenes* beware that you  
 fall net out of your consideration into the filthynesse of  
 the fact. *Theagenes* smiled hereat a little, and saide : I  
 perceiue you are not without ielousie, womens naturall  
 disease,

*Gelousie a nat-  
 urall disease  
 to women.*



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disease, no not in aduerfitie, but be sure I cannot faine any such thinge: for to say and do dishonest thinges, are both almost alike dishonest. And that Arsace may be out of hope to obtaine, bringeth another commoditie with it, that shee will cease to trouble vs any more. If I must suffer any thing, as well fortune, as also the constant opinion of my mind, haue incured me ere now many times to take whatsoever shal happen. Then think, quoth Caricia, that so you shall bring vs into great mischiefe, and therewith she held her tongue. While they considered of these matters, Cibeles went to Arsace, and encouraged hir to looke for better successe, and that Theagenes was contente, whiche done, shee came into the parlour alone, and said nothing that night, but exhorted Caricia diuerse waies, whome at the first shee made her bedfellow to helpe her in this case, and in the morning shee asked Theagenes what he meant to doe? Hee gaue her a plaine deniall, and willed her neuer to looke for any such thinge at his hand. With which answere she went heauily to Arsace, where shee made reporte of Theagenes stoutnesse. Arsace commaunded to breake his necke, and wente into her chamber, and bered her selfe cruellie on her bedde. The elde woman Cybele was no sooner in the parlour, but her sonne Achemenes seeing her sadde, and weeping, asked her: Whether what mishap is befallen? Are there any ill newes come? are there any ill tidings come from the campe? Haue our enimies in this warre the vpper hande of our lord Oroondates? And many such questions he moued. Lastly (quoth shee) thy prating is to no effect. This saide, shee made hast to be gone, but he would not lette hir alone, but wente after her, and taking her by the hand, besought her, that shee would tell her sonne the cause of her griefe. Then shee took him by the hande, and ledde him aside into a part of the orchard, and saide: I would neuer haue declared mine owne, & my mistres harmes

harmes to any other man. But seeing he is in perill,  
and I in daunger of my life (for I knowe, that Arfaces  
madnesse wil saf into my neck:) I am constrained to tel  
you if happily you can helpe her any thing, who concei-  
ued, and bare you into the worlde, and nourished you  
with these breaſtes. Our miſtreſſe doth loue the yonge  
man which is in our houſe, not with tollerable, or vsual  
loue, but ſo that ſhe is almoſt madde therewith: about  
whom, ſhe, & I hoping to ſpæde well as we would, loſt  
our labour: hence came al courteſies, and manifold good  
wil toward þe ſtrangers. But now ſeing the yongman  
like a ſole, and cruel ſelow which wil not be ruled, hath  
refuſed to do as we would haue him. I thinke ſhe wil  
not liue, and I loke to be ſaine, and in this caſe are we  
now. If then thou canſt helpe me any thing, do it: if  
not, yet when thy mother is deade, ſee that her deathe  
rites be duely finiſhed. What rewarde ſhall I haue mo-  
ther (ſaid he) for I haue no leaſure to boalt my ſelfe, or  
with long circumſtances to promiſe you any helpe, ſee-  
ing you be in ſuche and ſo desperate a Caſe. Woke for  
what ſoener you will, for ſhe hath made you her chiefe  
cuppe bearer for my ſake already, and if thou haue any  
higher office in thy heade, tell mee. As for the richelle  
that thou ſhalt haue in recompence if thou ſaue her, vn-  
happy creature, of them ſhall be no number. No other,  
(quothe he) I perceiued as much a good while ago, but I  
ſaid nothinge, and looked euer what would come of it.  
But I care for no honour, nor regard any riches, but if  
ſhe will giue me the maide which is called Theagenes  
ſiſter to wife, ſhe ſhall haue her harts deſire. For mo-  
ther, I loue that maide without meaſure. Wherefore  
ſeing our miſtreſſe knoweth by her owne caſe, what  
Loue a very  
dangerous  
paſſion.  
and how great a grieveſome loue is, ſhe hath god cauſe to  
helpe him who is ſicke of that diſeaſe alſo, ſeeinge fur-  
ther he promiſeth her ſo good lucke. Haue no doubt, ſaid  
Cibele, for our miſtreſſe wil requite you without delay,  
when

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when you shall haue done thus much for her, and saued her in such distresse: beside perhaps we may perswade the maide our selues, to do this without troubling her, but tell mee howe you will helpe her. I will not tell you (saide he) before I haue a promise confirmed by the sth of our lady, as for you till then say nothinge to the maide leasse you marre your markette againste your will. For I see well that she hath a lofty stomacke also. Shee promised that he should haue his desire, & therewith she went into the chamber to Arsace, and fallinge vppon her knees, badde her be of good cheare, for by the grace of God all shall be well, onely sende for my sonne *Achemenes* to come to you. Let him be called quoth *Arsace* if you meane not to deceiue me againe. *Achemenes* came in, and when *Cibele* had told her all the matter, *Arsace* sware by expresse wordes, that he should haue his desire as touching the marriage of *Theagenes* sister. Then saide *Achemenes*, lette *Theagenes* henceforth bee quiet, because for all that hee is your bonde man, yet he behaueth himselfe so stubbornely against his mistresse. How say you this saide *Arsace*? Then *Achemenes* tolde her all, that *Theagenes* was taken prisoner by order of warre, that *Mytranes* sente him to *Oroondates*, from him to be conueyed to the great kinge, that he himselfe as he carried him, by meanes of the comming of the inhabitants of *Bessa* and *Thyamis*, lost him, that hee hardly escaped with his life: lastly, beside all this he shewed *Mytranes* owne Letters to *Arsace* readily: and if ther were neede of any more proofe, he woulde haue *Thyamis* for a witnesse. *Arsace* came somewhat to her selfe when shee heard this, and made no delay but came out of hir chamber, and sitting in the seate where she had wonte to heare and giue iudgement of matters, shee commaunded *Theagenes* to be broughte before her. As sone as he came, she asked him if he knewe *Achemenes* which stood by him. He said yea. Were you not once his prisoner,

*Arsace* sweareth to giue *Cariclia* in marriage to *Achemenes*, in recompence whereof he proueth *Theagenes* to be hir bondman

soner, quoth shee? Theagenes confessed that he was. Thee are ye our bonde man, said shee, wherefore you shall doe as becommeth a lowly seruant, and be ruled by my wil whither you will or no. As for your Sister I haue betrothed hir to *Achemenes*, who is chief about vs, as well for his mothers sake, as also for his owne good will and behauiour toward vs, so longe delaying the marriage, vntill we may gette such things, as are needful against that day to make a sumptuous feast. Theagenes was hitte with these wordes, as with a grieuous wounde, yet he would not contrary her, but would auoyde her force as a man would shun the violence assault of some wild beast, and said: Lady the Godds be thanked, for that in as much as wee are well bozne, in our aduersitie it is our good happe to be bounde to none but you, who haue shewed vs vnto strangers and aliens bozne, so great humanitie and godd will. But my sister for all that she is not prisoner nor bond, yet shall shee be ready to doo you seruice as shall please you, wherefore tell vs what you will haue her to doe with reason. Lette her (quoth Arface) be one of our waiters at the table, and learne to serue our cuppes of *Achemenes*, that shee maie be inured befoze to serue at the Princes table. Thys done they went out, Theagenes was verie heauie, and deuised of that which he hadde to doe, but *Achemenes* laughed, and scozned him with such like words. Lo, you who were but latelpe so proude and lostpe, and bare your head so high, that you seme to bee free alone, and thought scozne to submit your selfe and worshippinge Arface, what kind of felloiw are you nowe? surely yf you stoupe not now, you shall be taught with fists to know your duety. Arface, when shee had sente all other from her, saide to *Cibele*: now *Cibele* he hath no moze excuses, wherefore tell this proude felloiwe, that if he wil be ruled by vs, & do our wil, he shalbe made free, & haue plenty of al things: but if he will be stil in a contrary mind,

and

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and despise his louer, he shal vnderstande that his mistress is angry, and be made the vilest slaue of al other, and be tormented with all manner of punishmentes.

*Cybele* came and told *Arfaces* commaundemente, and added of her owne, what she thought was available to perswade him. Theagenes desired her to stay a whyle, and toke *Cariclia* alone, and said thus : nowe are wee quite vndone, *Cariclia*, every Cable (as is the prouerbe) is broken, every anchoze of hope is lost, now are we no longer with free names in misery, but are bond again : (and therewith hee tolde her howe) now are we subiectes to the reprochfull scottes, and torments of *Barbarians*, so that either mee must do as they will haue vs, in whose handes we are, or else shal we be murdered among the condemned persons : yet this were tollerable, if *Arface* had not promised (which is the moste grieuous thing of all) to marrye you to *Achemenes*, *Cybele*es sonne. And it is plaine, that either that shal not be done at all, or I wil not see it done so long as life will giue me leaue, with sword, and armour to withstand the same. But what shall wee doe ? or what way shall we deuise to break off my abominable fact with *Arface*, and your shamefull marriage with *Achemenesse* ? You may (quoth *Cariclia*) in appoyning the one, disannall *the other* which toucheth me. Be content. (quoth he.) God defend that the anger of any heauenly mind shoulde be so vehement against vs, that I, who had neuer to doe with *Cariclia*, should incestuously meddle with another. But I thinke I haue found a good remedie presently : surely necessitie is a deuiser of all manner of shifts. And therewithall he went aside to *Cibele*, and said, tell your mistress that I would speake with her alone, so that no man might heare. The olde woman thinkinge this to be that they looked for, and that *Theagenes* would now do what they would haue him, wente hastily to *Arface*, and receiued commaundemente to bringe him after

Necessity  
deuiseeth many  
shifts.

after supper, which she did. For after she hadde charged those, who were nere at hand to be still, and let her mistresse take her ease, without sturring aboute the chamber. She conueied in Theagenes priuily, for euery place was very darke, so that one might worke secretly inough, and there was no lighte but a candle in her chamber. When she had thus done, she woulde haue shrunke away, but Theagenes staied her, and saide: mistresse for this time let Cibeles be here, for I knowe that she is very trusty to keepe counsel. And then he took Arface by the hand, and spake thus: mistresse, I prolonged not the doing of that you commaunded me because I would anger you, but that I might provide security for my sake. And now seeinge that fortune by verie good luck hath made me your seruauant, I am the more readye to do your will in all pointes. But first I must pray you to graunt me one thing, in steade of the greates and manifold benefites that you haue promised mee: breake off the marriage of Cariclia and Achemenes. For (that I say no more) it is no reason that a woman of berie high parentage should be matched with a vile, and bond slaue: els I sweare to you by the sunne, the fairest of al the Goddesses, & al the rest of the Goddesses also, that I will neuer doe what you woulde haue mee, and before Cariclia sustaine any violence, you shall see mee slay my selfe. Arface answered him, thinke not but that I will doe what I may to pleasure you, as one who is readye to deliuer her selfe into your handes. But I haue promised by oath to marrie your sister to Achemenes. It is well then (quoth hee.) Marry my sister if you liste: but her, whom I loue, and is my spouse, yea & my wife, I knowe you will not marry: neither if you wold, may you. What meane you by this (saide shee?) I meane the troth (answered he,) for Cariclia is not my sister, but my spouse. A manifest token wherof you shal haue when you please, if you list to make a bridall for vs.

Theagenes  
talketh with  
Arface him-  
selfe

No marriage  
with a bond-  
slaue.

This



## The Æthiopian History

This night her, when shee hearde that *Carichia* was his wife, so that shee fell into a great ielousie: yet for al that shee said, you shal haue your desire, & we wil appease *Achemenes* with another wife. And I wil perfoyme my promise (said *Theagenes*) when this is vndone. And the he bent himselfe downe to kisse her hande, but insteade of her hand, she kisted him with her mouth. And so *Theagenes* wente out with a kisse of hers: but he kisted her not againe. And as sone as hee gotte leasure, hee tolde *Carichia* all, who hearde somewhat that made her tearious also. He added mozeouer the straunge ende that his promise tended vnto, and howe by that thing alone he hadde wrought many feats. *Achemenes* weddinge was defeated, and a delay was found for *Arfaces* luste, But that which was the chiefe of all, was that *Achemenes* would sette all on a boile, being offended, as wel for that he was begiled of that he hoped for, as also because he sawe mee in better fauour with *Arface* then himselfe: for he shall know of all this by his mother, in as much as I foresaw that shee should be there to heare that I saide, both because I would haue her tell *Achemenes* this, and haue her a witnesse also of the familiaritie, which in onely words passeth betwene vs: for although it were inough before God to haue a cleare conscience, yet it is honestie for a manne to leade his life so (which lasteth heere but a little while) that men maye haue such opiniou too. He told her mozeouer that it was to be thought *Achemenes* would be reuenged of *Arface*, beeing a slaue bozne (for it is almost seene euery wher, that that which is vnder obedience, is contrary to that which hath authoritie ouer it) and wronged beside, and beguiled of an oth, seeing other better esteemed the hymselfe, whose minde is guilty of all mischiese, and ill behauiour, and needeth to be taught to worke no manner of knauerye, as manye men being angrie haue attempted the like, and seeinge hee hath a iuste quarrell where-

An excellent  
sentence.

whereupon to take reuenge. The next day after he had told Cariclia these things, and exhorted her yet to haue a little hope, he was ledde of Achemenes to waite at her fable, so Arface commaunded him to do. For that purpose she sent him costly apparrell, a chaine and braceletes of golde, and other richeieweles: parte whereof willingly, parte against his will he put on. And when Achemenes beganne to teache him howe he should serue her the cuppe, he ranne to a table by, where on stode much plate, and taking a pretious glasse in his hande, said: I neede not to be taughte, but I will of mine owne heade serue my mistresse, without such curiositie in these so easie matters. As for you, Theagenes fortunes fauour caused you to knowe suche things, <sup>gineeth Ache-</sup> but nature and time, can teache me what I haue to do. <sup>menis a cruai</sup> And then he potored in wine softly, and holding the glasse finely with the tippes of his fingers, goeing with a seemly, and fitte pace, deliuered it to Arface: and this draught sette her more on fire then she was before: because she drinkeing, and looking vpon Theagenes at one time, supped more of his loue, then of the wine, neither did she drinke that quite offe, that was filed, but in greate sleighte, in a manner she drunke to Theagenes, and leaft him a little. On the other side Achemenes was offended to, & moued, as well with anger, as emulation, so that arface perceined it, for that he so scornefully looked vpon him, and whispered somewhat to those whiche stode by. When dinner was done, Theagenes said: mistresse, I pray you graunte me this my firste request, let none but me weare this towel in seruinge at your table. Arface was content. And when he went out as he was wonte to do, achemenes went out with him to, and taunted him soare for his to much diligence, and told him that suche rashnesse was very childishe, and that their mistresse at the first winked at this fact because he was a stranger, & knew no fashion:

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but if you continue and be so stubberne still (saide hee) you shall not please her long: and that he counselled him as a friend, and as one that should be his kinsman shortly, and much more like this he said: but he passed by him as though he heard him not, but looked still downe to the ground, untill Cibeles came by chance. and went to haue her mistresse to sleepe in the after noone. And seeing her sonne sadde asked what he ayled, hee answered this straunge yunker is honoured aboue me, both yesterday, and to day, who for a shewe of finenes is commaunded now alone. to be her cup-bearer: and bidding vs who are her chiefe seruitors farewell, hee brought her the glasse, and stode next the princeesse body, so that our honour, which is but an honour by name, is vtterly despised. And that were not so ill, that hee should be more honoured and better preferred, and be more priuy then we, who by two peece with reason doe keepe his counsaile, and helpe him therein, but this oughte by noe meanes to be suffered, that he should be vs vs, who are seruitors, and his companions in the way of honestie in such sort, without checke or taunt: but we will find another time to talke of these matters. Now mother I would faine see my wife Caricia, if by looking vpon her I may somewhat abate this grieue of my minde. What wife, sonne, said Cibeles? You seeme to chafe at trifles and know not the greatest matters. Powe shalt thou not marry Caricia. What say you mother (quoth he) am I not worthy to marry her, who is my fellow seruant? Why so I pray you? For our two good wil and vnlawful seruice towards Arface, answered shee. For although we set more by her, then our owne case, and preferred her desire before our owne liues, doing all that wee coulde to pleasure her. Yet as soone as this gentle and goodly louer of hers, came into her chamber, the sight of him did so much perswade her, that it made her breake the oath she sware, and caused her to assure Caricia to him

him, telling her y she was not his sister, but his spouse. Did she then promise him his mother (quoth he) yea sonne, answered Cibeles, she promised him this while I was by, and heard it, and meaneth within these fewe daies to make their wedding in sumptuous sort, and wil marry thee to some other. achemenes was very sorrowfull for these tidings, and wringing his hands, he said thus, I wil make this a sorrowful wedding to them al. Only help me to prolong the same for a while, and if any man aske for me, say I am soze sicke in the countrey. And doth this gentleman call his sister his wife: as that it might not be vnderstande that he dooth it for none other purpos but to disanul that which was graunted me by promise, as though it were not his sister, but his wife, if he imbrace, colle and kisse her as now he doeth, yea although he lie with her, I and the Goddess whose religion is violated by breking of an oath, will see to this well inough. This saide, anger and ielousie, loue and frustration of that he looked for, set him on such fire (all which thinges were sufficient to trouble an other ma though no barbarous fellow) that without waying reasonably what he meant to do, but liking his deuise at y first, he leapt vpon a horse of armenia, which the deputie kept for royalties and brane fights, as soon as he could conueniently get him, and went to Oroondates, who then was mustering his army against the *Ethiopians*, and making all manner of prouisiō as well of men and weapons, as also other things necessarie for the warre.

What anger,  
ielousie, loue,  
&c, would,  
make a man  
doe.

### The eyght booke.

#### The Contents.

This booke conteyneth the warre, and cause thereof betwene Hidaspes king of Aethiopia, and Oroondates Lieutenant of Egypt. Also the complainte that Achemenes made too Oroondates,

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of Arsace, with a commendation of Cariclia and Theagenes to him: who sendeth for them Bagoas, one of his Eunuches. But before he came, Theagenes was sore tormented because he would not consent to Arsaces vnlawfull desire. Cariclia also because she was thought to hinder Arsaces purpose, should haue beene priuily poysoned by Cybele, Arsaces bawd: but the mischiefe fell vpon her selfe. Marry Cariclia was accused therefore, and shoulde haue been burned, but is wonderfully deliuered by vertue of a precious stone called Pantarbe. Then commeth Bagoas, and taketh them away: for sorrowe whereof Arsace hangeth herselfe: after this, Bagoas and they fall into the foreriders of the Æthiopian army, and are taken prisoners and carried to Hidaspes.



Phila, Siene,  
Eliphantina,  
are citties in  
Egypt.

¶ The king of Æthiopia, whē he had beguiled Oroondares, & obtayned halfe of that they contended for, & wan the city Phila, which all waies is easie to be conquered, by his speedy comming vpon them, braue him to gret want, so y<sup>e</sup> for the most part he inforced him to trauell in hast, & without order. For the citty Phila is situated vpon the bankes of Nilus, a little about the lesser Nubes, about twelue miles and a halfe from Siene and Eliphantina. This Cittie because the out-lawes of Egypt toke and inhabited it, caused the Æthiopians and Egyptians to contende aboute the same. The Æthiopians wil haue the borders of Æthiopia to stretch vnto the Nubes, and the Egyptians challenge Phila, because their out-lawes inhabited the same, as if it had bene wonne by warre. And because that cittie continually was nowē vnder the one, & then streight vnder the other, and would be theirs who first came and conquered it, at that time therein was a garison of Egyptians and Persians. The king of Æthiopia required to haue Phila, and the Pines out of which

were digged the precious stones called Smaragdi, of Orondates, and having made suche requestes as is saide before, and could not obtaine, he commaunded bys legates to go a few dayes iourney before, and he solowed him selfe well provided of all manner of furniture, as if hee would have made some other warre, but hee tolde no man which way he would bende the strengthe of his armie. After he supposed that, his ambassadours were past Philæ, and had filled the inhabitantes with securitie, and carelesnesse, for that they haured abroad, that they wente with commission to conclude a peace, and amitie. He came suddenly upon them, and cast out the garrison which was not able to sustaine the force of their shimes, & the engines wherewith their wallies were battered about two or three daies, and to take the Citty, and did no manner of wronge to anye of the inhabitantes thereof. By reason of these newes, Achemenes founde Orondates sore troubled, beeing by this time certified of all that happened by one who fled from thence, but hee troubled him a great deale more, because he came so suddenly, and vnkent for. Wherefore he asked him forthwith, whither any mischance was befallen Arsace, and the rest of his family at home. He answered that there was, but he would tell him in counsell. When every man else was departed, he told him howe Theagenes was taken prisoner of Myraces, and sent to him, so to be conveyed to the greates king, if he thought it good: for the yonge man was worthy to be placed in the Courts, and to waite at the kinges stonorable. When howe he was refused by the inhabitants of Bessa, who also slew Myraces, and after that came to Memphis, and thereto he added Thyamis citie. Laste of all he tolde him of Arsaces loue towards Theagenes, and howe he was brought to the kinges lodging, with the honour which she gaue him in token of her good will, and all the requite he did, and howe that yet there was

a wise policie  
whereby Hio-  
dorus took  
Phile.

Achemenes  
dost accus  
Arsace to his  
husband Oro-  
ndates.



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no harme donne, by reason that the yonge man with-  
stode, and would not marry: it was to be doubted that  
by continuance of time, or violence, he might be forced  
if some man did not the sooner fetch him from Mem-  
phis, and so cutte off all the rest of Arlaces leue. And for  
that cause he came pynily to tell him speedily thereof  
for that his loue to his master was such, that it could  
not conceale what he knew to be contrary to his pleasure.  
When he had angered Oroondates with this tale, & he  
was now thoroughly chafed, and in will to be reneged,  
he kindled in him a newe desire, by talking of Caricia,  
commending her highly, praising wonderfully her  
beautie and comelinesse, as she well deserved, sayinge:  
that there neuer was seene such a one before, nor might  
not be such another after. Accompte (quoth he) all your  
concubines, not onely those that are at Memphis, but  
those also which followe you here, not to be w<sup>o</sup>rthe a  
rushe, in comparison of her. He tolde him many other  
things besides this: trusting that although Oroonda-  
tes had to do with Caricia, yet within awhile after he  
should haue her to wife, when he required her in recom-  
pence of this discovery. By this time was the deputie  
soare moued, being wrapped as wel in the snares of an-  
ger as desire. So y<sup>e</sup> without delay he called for Bagoas,  
one of his Eunuches, which was in greatest authoritie,  
and best trusted of him, and deliuered to him fiftie horse  
men, and sent him to Memphis, with commaundement  
to bring Theagenes and Caricia, wheresoeuer he firste  
might see them, to him: he wrote a letter to arlace be-  
side, in this manner.

Oroondates to Arlace.

Send Theagenes and Caricia brother and sister,  
beinge the kings prysoners to me, to be conueyed to the  
kinge: and send them willingly, because whither you  
will or not, they shalbe taken from you, and I will cre-  
dite Achemenes.

Oroondates  
sendeth Ba-  
goas, to fetch  
Theagenes  
and Caricia  
to him.

His letters  
to Arlace.

To Euphrates chiefe Eunuch at Memphis,  
he wrote thus.

His letters to  
Euphrates.

Of the negligent ordering of my house, you shal here  
after give account. At this time deliver to Bagoas the  
two Græcian prisoners, to be brought to me, whether  
Arsace be content therewith or not: without excuse let  
them be deliuered, els know that I haue commaunded  
to bring thee also in bonds, that thou maist be put out of  
thine office, Bagoas went about his busines, and had  
his letters sealed with the deputies owne signet: that  
those who were at Memphis should the better credite  
them, and deliuer to him the young folkes. Oroondates  
also went himselfe to warr against the *Ethyopians*.  
Achemenes was commaunded to followe him too, and  
certaine men were priuily set to keepe him, hee think-  
ing nothing lesse, vntil that was proued true, which  
he had thewed him. And about this time these thinges  
were done at Memphis. Presently after Achemenes  
was gone, and Thyamis was sul priest, and therefore the  
chiefe of that citie, and had persoumed what so euer  
apperteined to the burial of Calasiris within the appoin-  
ted daies, he remembred to make inquirie after Thea-  
genes and Cariclia, because now it was lawfull for the  
Priestess by their owne ordinances to deale with  
strangers. After he had made diligent search euery  
where for them, he heard that they were lodged in the  
Princes Court, wherefore he went to Arsace in haste,  
and asked for them, as though for many causes they ap-  
pertained to him, but especially for that his father. Ca-  
lasiris, with the last words he spake, commaunded him  
to prouide for their liuing, and defend them from wōg.  
And y he gaue her thanks for so courteously entertai-  
ning them those fewe daies, wherein it was not lawfull  
for any but such as were in orders, to be in the Church.  
Mary now he desired to haue them him selfe againe.  
Arsace answered him thus: I maruell that for all you

Thiamis de-  
sireth to haue  
Theagenes  
and Cariclia,  
to prouide  
for the as his  
father com-  
manded him.

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Home hath  
no fellow.

The proper-  
ties of warre  
and peace.

Arface deni-  
eth the deli-  
uery of the  
prisoners to  
Thyamis,

with your owne words commended vs for our humani-  
tie and gentlenesse, that y<sup>e</sup> will condemne vs straight  
again, of discurtisie and inciuillitie whilst you woulde  
haue vs seem that either we cannot, or wil not prouide  
for strangers, and doe for them as reason shall require.  
I meane not so, said Thyamis, for I know that they shal  
fare better here with you, the at my house, if they wold  
abide, but seeing they bee of good parentage, and haue  
bene diuersly tormented with Fortune, and presently  
are from their native countrey: they care for nothinge  
so muche as to reconer their friendes, and gette home  
again. Wherein that I should helpe them, my father  
hath leste mee his heire, who haue also beside this fur-  
ther causes of amitie with them. You do well saide Ar-  
face that you leaue bawling and pleade equitie: which  
shall be so much the more on our side, by how much to  
rule is of greater force, then fondlye to prouide for.

Thyamis wondered at this, and said, haue you rule ouer  
them: how I pray you? By Partiall law (quoth the,) which  
maketh prisoners bond seruants. Then perceined  
Thyamis that she spake of Mytranes, and said: but there  
is no vbar, Arface, but peace at this time. The proper-  
tie indede of the one bringeth into bondage, but the o-  
ther maketh free. The one is a tiranous vvil, the other  
a Princely decre. At a worde, warre and peace ought  
not to be scanned by their names, but by the meaning  
and intent of those who haue to do therein. Wherefore  
you shall make a better definition of equitie, if you con-  
sent to this. So shal neither honestie nor profitablenes  
come in questiō. For what honesty is it for you, or what  
gaine to say vnreasonably, that you wil withhold from  
me these strangers? Arface could rule her self no lon-  
ger, but that chanced vnto her which is common to all  
louers so long as they thinke they are not spied, they  
blaspheme, but when they are perceined, they are passe all  
shame. The secrete louer is not very hasty, but he that  
is

is taken with the manner is made more bold. As her guilty minde accused her, who thinking that Thyamis suspected somewhat, set not a rush by the priest, nor the honour of his priesthode, but casting off al womanly shamsfastnesse, said: you shall not be pardoned, neither for that you did to Mytranes, but there will be a time, when Oroondates will take reuenge of them, who sue him, and those also who were with them. As for these, I will not part with them, who presently are my seruants, and within a short space must be sent to my brother the great king, according to the Persian custome. Wherefore play the oratour as long as ye list and define iustice, honesty and vtilitie, you lose your labour, because he who hath power ouer another, needeth none of these but measureth ech of them as he thinketh good, and get you straighte out of our court, and that willingly, least, if you deale vnadvisedly, you be forced to depart spite of your teeth. When vuent Thyamis abhay calling the Godes to vvitnesse, and said nothing else, but that these things would not come to good end, yet he thought to tell this to the cittie, and craue the ayde thereof herein. When Arsace had saide, I care not for your office (for loue careth onely for that which may helpe to gette that it desireth) she went into her chamber, whither sending for Cibeles she deuised of that they had to doe. For by this time she beganne to suspect that *Achemenes* was gonne to Oroondates because he came not into sight. And Cibeles; if at any time she asked for him made diuerse and sundre excuses, to perswad her any thing rather, then that he was gone to Oroondates: for al that shee was not beleued alwaies, but now for the continuance of time shee lost her credite quite. When spake *Arsace*, and said: Cibeles, what shall we now doe? what way may be deuised to rid me out of all these perils that I am in? my loue relenteth no whitte, but is rather greater and greater, as though

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the yong man by his obstinatenesse gave me occasion therof, who is cruel and will not be ruled, & was more gentle before then now: then he comforted me with faire promises but now he openly refuseth to do my request, and I am græued the more for fear least he haue hearde of Achemenes, that which I suspect, and therefore is the rather afraid to doe it. Surely Achemenes angereth me aboue at other things, who is gone to Oroondates and is like either to perswade him, or els tell him a wonderfull tale. But let me onely see Oroondates, I know he will not be able to abide one flattering welcome, or the least teare of *Arfaces* eyes. For womens eyes and such as dwell in one house together, be of great force to perswade men. But this grieueth me most, if happily I be accused, yea & punished before I haue *Theagenes*, if Oroondates heare any thing hereof. Wherefore Cibeles now turne every stone, deuise all maner of meanes, seeing you know that we are brought into extremitie. And thinke with I dispaire of my selfe, that I will spare no other: for thou shalt haue the first commodity that ariseth of thy sonnes attemptes, whereof how thou shouldest be ignozant, I cannot surmise. Cibeles answered: as touching my sonne, and my fidelitie to you mistresse, you shall know in the end that you are deceiued. And further for that you so slackly handle your own loue, there is no cause why you should blame other that are blamelesse: for you commaund him not as a mistresse, but flatter him like a seruante, whiche perhappes was well done at the first, when we daemed him to be of weake and youthfull courage. But now because he standeth so stiffly against his loue, lette him trie, and know you for his mistresse, and with whips and torments be gladde to yelde to your pleasure: for young men regard not, when they be prayed, but when they be forced then begin they to stope. Wherefore this also with paine wil do that which before, while he was gen-

what women  
which dwell  
together with  
men be able  
to do.

Cybeles vn-  
happy counsel  
to Arface a-  
gainst Thea-  
genes.

gently handled, he would not. You saime to say well,  
(quoth Arface) but how can I abide with mine eies, to  
see that body of his scorched or otherwise to be tormented:  
the answered again: You are to pitiful, as though a litle  
pain wil not make him better aduised, and you with his  
litle griefe shall haue al your desire. But you neede not  
with your eies see what shalbe done to him, but deliuer  
him to Euphrates and commaund him to punish him as  
it were for some other offence, so shall you not see that  
which will put you to paine (for it is nothinge so grie-  
uous to heare of an ill chance as with eies to see y<sup>e</sup> same)  
and if we perceiue that he relent and change his minde  
we may deliuer him from his paine. Arface was con-  
tent to be perswaded, and sent for Euphrates the chiefe  
Eunuche, and commaunded him to do as they had deuise-  
d. He, as well for that he was in ielousie, as all Eunu-  
ches are, as also for other thinges that he sawe & surmi-  
sed, was offended with Theagenes, by and by laid him in  
irons, and tormented him with hunger and stripes, be-  
ing inclosed in a darke house. And whē Theagenes who  
knewe the cause hereof well ynough, but would saime  
to be ignozant, asked him why he was thus handled, he  
would giue him no answer: but euery day augmen-  
ted his paines, and tormented him more then either ar-  
face would, or had commaunded, and neuer suffered any  
man to goe in to him but Cibeles, for so had he comande-  
ment. She came to him very oft, & made as though she  
had brought him meate priuily, as if she had bene soye  
for his mishap by reason of the acquaintance which she  
had with him, but in deede to see if he relented any whit  
for these paines, & howe he was presently minded. But  
he played the man a great deale more, & withstood them  
most of all then, and suffered his body to be afflicted: but  
by reason of his chashty, he toke a lofty stomack to him  
and reioyced, & glozied in that fortune, because though  
his greatest part was tormented, yet his best, & most no-  
ble

What the eie  
seeth not, the  
heart rueeth  
not.

Al Eunuchs  
are by nature  
iealous.



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ble part was wel pleased & for that he now had occasion to declare what god wil he bare to Caricia. He thought it went very wel w<sup>th</sup> him if she might but knowe thereof, and stil could cal her his ioy, his hart, & life. Which when Cibelesawe, although she contrarie to Arsaces mind (which was, that he should be but little punished, untill he relented, and not tormented to death) had brought Euphrates word to augment his punishment, and so could preuaile no whitte, but was quite without hope, and shee beganne nowe by experience to perceiue in what miseries he was: sometimes shee was afraid of Oroondates, if Achemenes told him heretofore sometime least *Arsace*, if her loue were perceiued, would kill her selfe, shee determined to labour contrary to all that was like to fall vpon her, and with some passing misthiefe either to execute vsaces pleasure, and so to auoide her present perill, or else to take away all that might make ought againste her, by killing of them all. And in that mind shee went into *Arsace*, and said: mistress, we lose our labour. For that obstinate selowe relenteth no whit, but is more wilfull, and hath Caricia alwaies in his mouth, and comforteth himselfe with her name, as if it were the dearest thinge in the world to him. Wherefore if it please you, let vs as the Proverbe saith, cast our last anchoze, and seeke some means to make her away. which is so great a let to vs. For if he shall knowe that shee is dead, it is like that he will change his minde, when he shall be out of all hope of her loue. *Arsace* was ready to beleue her, for through her words, the ielousie that shee was in a good while before, was now by anger increased, and saide: you giue me good counsell, I will take vpon me to commaund this stop to be remoued. Who wil do your commaundment in this point (quoth Cibeles) For although you haue all things in your hands, yet the lawes will not let you kill one without the iudgement of the Persi-

an magistrates. You shall haue néede therefore to take great heed howe you accuse the maide, and then it is doubtfull whither we shall be able to proue that which we lay to her charge. But if you shall thinke it good (for I am ready to doe any thing for your sake) I will dispatch this matter with poyson, and by meanes of a subtil cuppe, rid our aduersary of her life. A face allowed her deuise, and had her put it in practise, and shee went about it forthwithall. And when shee founde Cariclia weeping and making greates moane, and did nothing but deuise many wayes to die (for by this time she perceived in what case Theagenes was, although Cibeles at the first day by diuerse subtil meanes deluded her, and made sundry excuses, for that shee sawe him not as shee was wont to do,) she said: vnhappy creature wilt thou not yet leaue to pine thy selfe, and consume away to no purpose: beholde, Theagenes shall be sette at libertie this nighte, and come to thee, for our mistresse, who for a certain offence that he committed in seruing her was angered, and commaunded him to ward, hath promised this day (partly at my request) to set him at liberty & to celebrate a sumptuous feast according to the custome of this countrie. Therefore arise, and be merry, and at length yet eate somewhat with vs. Howe shouldest thou beleene you said Cariclia? for your continuall lying hath so ofte beguiled me, that I cannot giue credite to any thing that you say. Then saide Cibeles, I sweare vnto you by all the Gods, that all your busines shall be dispatched this day in such sorte, that you shall neuer néede to take more care hereafter, if you kill not your selfe before, by restraining thus many daies from meat. Therefore eate some bitte of that which is prouided at this time. Cariclia was contente with much adoe, neuerthelesse she doubted that shee woulde deceiue her as many times shee had done before, but because of her oth she partly agreed, and was glad to take hold of that which

Cibele goeth  
about to poy  
son Cariclia.

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We soone be-  
leeue what we  
would haue  
come to passe.

The property  
of poyson.

which was promised: for the minde doth quickly giue credite to that which it earnestly desireth. So they satte downe together, and did eate. And as *Aura* serued them of drinke, *Cibele* beckened to her that she should bring first to *Cariclia* the poisoned cuppe, and after her she dranke her selfe of another cuppe. She had scanted drunke it off, but she beganne to swell and was cruelly tormented within: wherfore she powzed out that which was left, on the graund, and looked cruelly vpon the maid. *Cariclia* was abashed, and sore troubled with this, and beganne to stay her vpright. So were all the rest that were there. For a cuppe im poisoned is swifter then any arrowe, and is of force sufficient to kill, one that is yong and lusty: but then when it was in an olde, and drie body it creapt into the principall partes of her, sooner then any man could tell the tale. Thus was the old woman consumed, and all her members were with the pinching of the poison dissolued, and quite without life, and all her body was very blacke. But I verily thinke that her crafty minde was more mischieuous, then the poison was, in as much as *Cibele* nowe yelding by her ghost, forgot not her subtle deuises, but partly by signes, partly by vnperfect wordes and dying speech, she signifieth that *Cariclia* was she who had poysoned her. So the old woman died, and *Cariclia* was bounde, and brought streight way to *Asface*, who asked her, whither she had prouided that poyson, and threaned to torment her on the racke, if she would not confesse the trueth. Nowe was *Cariclia* a strange sight to those who looked vpon her, for she was not sadde, nor bare any countenaunce that might argue a faint hart, but came smiling befoze her, & made no acompt of that she had in hand, either for that she passed not of that slander because she was guiltlesse or else for that if *Theagenes* were not aloue, she would also die, and esteemed it a bauntage to take vpon her a

doe

dede which other manne hadde done. And said: *Follie*  
*dame*, if *Theagenes* be alive, I say that I am not guilty  
 of this murther. But if he haue miscarried through thy  
 mischieuous attemptes, thou shalt neede no tormentes  
 to make me confesse the fact. I am she who hath killed  
 thy nurse, that hath brought the vp so well, and taught  
 thee so much good, kill me out of hand: for I coulde doe  
*Theagenes* no greater pleasure, who by god right hath  
 resisted thy wicked deuises. These wordes made *Ar-*  
*face* in adde, and when she had commaunded her to be  
 beaten, she saide carry this queane alway bound as she  
 is, and she w her to her goodly louer, who is in like plite,  
 and when you haue bound her hand and fote, commit  
 her to *Euphrates* also to be kepte vntill to morowe, to  
 be condemned to death by the Persian magistrates. As  
 she was leade away, the maide who was *Cybeles* cup-  
 bearer (she was one of the Ionians, which at the firste  
 was willed to wait vpon them) whither it wer for god  
 wil which she bare to *Caricia* by reason of the acquain-  
 tance and familiaritie which she had with her, or mo-  
 ued by the will of God, wept and lamented pittifully, &  
 saide: O unhappy woman which is without all faulte.  
 They who were by, woondered at her, and compelled  
 her to tell plainly what she meant. Then she confes-  
 sed how she her selfe gaue *Cibele* that popson, and had  
 receiued it afore of her to giue it to *Caricia*. But shee  
 either troubled with the strangenes of the facte, or else  
 called hastily vpon by *Cibele*, who had her bring y first  
 cuppe to *Caricia*, changed the pots, and gaue the oulde  
 woman that wherein the popson was. So she was  
 carried forthwith to *Arface*, and was very glad if *Ca-*  
*ricia* might bee excused of this facte, for euen the verie  
 barbarous people haue pittie vpon a gentle and noble  
 countenance. And although the maide saide the same  
 to her, yet she preuailed nothing but *Arface* commaun-  
 ded her also, as helpinge and consenting thereto, to be  
 put.

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put in prison, and kept to iudgement. The Persian magistrates in whose handes it was to determine controversies, and punish offences as touching the weale publike, were sent for in hast to sitte in iudgement the next day. And when they were come, and satte, *Arface* accused her for poysoning her nourse, declaring all that had happened, and would oft moist her woordes with teares, because she was spoiled of her, whom she accounted more deere then any other thing, and aboute al other loued her best: she toke moreouer the iudges to witnesse howe she had entertained *Cariclia* beinge a stranger, and shewed her all manner of courtesie, and was now thus wronged in steede of thanks, which she had well deserued. To be short *Arface* laide soze accusations against her, but *Cariclia* made no aunswere, but confessed the fact againe, and saide that she gaue hir the poyson, and moreouer she added, that she would haue poysoned *Arface* also, if she had not bene preuented, and many other things else, and euer among would she directly raile vpon *Arface*. For after she had bene the night past with *Theagenes* in prison, and conferred with him of al their affaires to and fro, and had concluded that if need were, she should willingly die any manner of death whereto she should be condemned, and to depart out of a life full of troubles, and endlesse trauels, and cruell fortune, and belike had given him his last farewell louingly, and taken the iewels that were laid smyth with her, whiche she was euer accustomedly wont to beare princely of purpose, and tied them at that time aboute her in a bagge, to the intent that they should furnish her buriall, she confessed euery accusation that was laide against her, and refused no manner of death, and rehearsed her selfe many things also whereof she was not accused. Wherefore the Iudges made no delay, but had almost adiudged her to a more cruell and Persianlike death, yet because they were moued with her.

her countenance a little, and yonge surpassing beantie they condemned hir to be burned with fire. When was shee had away presently by the executioners, and carried a little without the citie, all the while she was led forth, one made a crie, that she should dy for poisoning, wherefoze a great compaign more followed them out of the citie. Some whereof saue her as she was ledde, other hearde thereof by reporte, which quickely shewe ouer all the citty, and so halted thereto. *Arface* came also, and saue that which happened from the wall: for she thoughte it a paine, if she satisfied not hir selfe, for seeinge her die. When the executioners hadde layde a great deale of woode together & put fire thereto, that nowe it began to flame, *Cariclia* prayed them who led her, to giue her a little leaue, & promised that she would goe into the fier alone, which graunted, she sayde with a lowde voyce: O sunne, and earthe, and all you blessed creatures, that are aboue and vnder the earthe which see and take reuenge of al wicked workers. You are witnesles that I am not guilty of that wherof I am accused, and that I am willing to die, for the intollerable griefes of minde which burthen mee, vouchsafe to take me into your hands gently. And in all haste take reuenge of this shamelesse *Arface*, who hath defiled hir selfe with so many filthie lutes, and is a harlotte, and dothe all this to robbe me of my husbnde. When she had saide thus, every man that was there saide somewhat to that shee had spoken: wherefoze some would haue the execution staid til another time of iudgement, and some were readye to take her awaye: shee preuenting them all, wente into the midst of the fire, and stode there a good while without harme, & the fire went euertie way aboute her, and would not approche nere her, so it hurte her not, but gaue place when she came thereinto, by meanes wherof she was with the lighte that was about her, made sayzer, and wondered at the



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more by reason of her beauty, so that in a manner shee  
was married in a fiery chamber. She went sometime  
into this side, and sometime into that, marueiling what  
it meant, and halsted to be dead, but it preuailed not, for  
that the fire alway gaue place, and as it were fled from  
her: the tormenter ceased not but laid on more woode,  
and rōde, (*Arface*, with threating countenance charging  
them so to do) to make it burne more vehemently:  
but it did no good, saue that it troubled the cittie more,  
which supposing that she had helpe from heauen, cryed  
out, the woman is cleane, the woman is not guiltye,  
wherefore they came to the fire, and put aside the tor-  
mentours. The first that did so was Thyamis (for by  
this time was hee come, beinge admonished of that  
which was done, by the great bzuite in the cittie) and  
he encouraged the people to helpe her, and beinge in-  
will to deliuer her, they durst not come neare the fire,  
but willed her to come forth. For shee that had bene  
in the fire without harme, if shee liste to come out  
thereof, neede feare nothinge. Which when Caryclia  
saue and heard, thinking also her selfe that God had  
preserued her, thought it best not to bee vnthankfull  
to him, nor to set light of that benefite, but leapt out  
of the fire. Wherewith the people, what for ioye, and  
wonder, gaue a great shout, and thanked the Goddes  
for the same. But *Arface* not well in her wits, shipte  
from y walles, and came out of a postorne with a great  
company of her garde, and other noble men of Persia.  
and layde handes vpon Caryclia her selfe, and looking  
frowardly vpon the people, said: are you not ashamed  
to goe about to deliuer a gracelesse woman, a witche,  
and a murtherer, taken with the dede doing, and con-  
fessing the same, from her deserved paine? Seeing that  
in your so helping such a wicked queane, you strine a-  
gainste the lawes of Persia, and against the king him-  
selfe, his deputies, nobles, and iudges also. Perhaps  
you

you be deceined, for that she burned not this day, and therefore you ascribe that happe to the Goddes. Whyll you not bee wyser, and vnderstand that this is a great pꝛoofe of her witchcraft, who hath such store of sleights, that she can withstand the strength of the fire? Come you to morrow to the counsell house, if you wyll, for it shall bee by all our consents: there shall you heare that she will confesse the sayme, and shall bee conuined by such of her fellowes as are priuy thereto: and I keep in prison. And therewith she carried her, alwaye, holding her by the necke, and commaunded her garde to make her roome. But some of them were angry, and in mind to withstand, other gaue ouer, because they were somewhat blinded with the tale of poysoning, but most for feare of *Arface*, and her authoritie. When was *Cariclia* deliuered to *Euphrates* againe, to bee kepte to a newe iudgement, and hadde more yrons layde vppon her. The greatest comfozte that she had in this aduersitie, was that she had time to tell *Theagenes* of her affaires, for this was *Arfaces* inuention too, to put them to more paine, that the young creatures beeing in one place prisoners, might behold either others torments and græfe, for she knewe well ynough that a louer is more græued at his friendes paine, then his owne dis-ease. But they counted this a comfozte, and to be pained alyke they thoughte it a bauntage, and if eyther had lesse torments then the other, eache supposed hym selfe banquished, and as it were more faint and weake in loue. For now was it lawfull for them to be togither and encourage eache other to take in godly wise what fortune so euer came, and refuse no perill which should inſue of their vnſained chaſtity, and ſtedfaſt faith. After they had continued their talk of ſuch matters. as is likely they would talke of (who neuer hoped to talke togither againe) til it was night, and had ſatiſfied them ſelues as well as they might: at laſt they ſel into com-

A louermore  
griued for  
his friend  
than himſelf.

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municatio<sup>n</sup> of the miracle which happened about  $\frac{1}{2}$  fire. Theagenes referred the benefite thereof to Gods godnes, who had saved her being guiltles, from Aafaces unjust slaunder. But Carichia seemed to doubt thereof. For (quoth she) this strãge kind of delinerie may be thought indeede to procede of God. But still to be afflicted with such miseries and torments without all measure, is rather a token of those who are plagued by God, and are like to fall into greater inconueniences, except there bee some moze hidden mystery which casteth into extreamep<sup>er</sup>il, and when al hope is past, findeth a remedy. When she had said thus, and Theagenes willed her to take all in gods part, and he of a godlier minde, she cryed out aloud, the Goddes be fauourable to vs. Now I remember what a dreame or vision I had this last night, but had forgotten it befoze, I know not how. It was a true verse, and noble Calasiris expounded the same to me. The meaning whereof was thus :

Why the fire  
touched not  
Carichia,

By vertue of Pantarbe, let feare  
of fire remooued be :

An easie thing to Percætis  
though els right strãge to see.

Theagenes also when he heard this, was moued like those who haue some diuine spirits, and gaue as great a leape as his hands would let him, and said: the Goddes indeede be good to vs : for I also am made a Poet by remembering an answer which some like spirite gaue me, whether it were Calasiris, or any other of the Gods in Calasiris fourme, who seemed to say thus to me:

To morrow shalt thou with the maide  
escape Arfaces band :

And soone be brought with her into  
the *Æthiopian* land.

As for me I can wel gesse wherto this oracle tendeth. The lande of *Æthiopia* seemeth to be that which is vnder the ground. With the maide, that is to dwell with  
Proserpina.

Proserpina. And the escapinge of *Aslaces* hand, to be a departure of the soule from the body. But what should your verbe meane, wherein is so many contraries: for *Pantarbe*, signifieth all feareful, & yet it would not haue you be affrayde of the fire. Then said *Cariclia*, my deere harte *Theagenes*, our continuall calamitie maketh you take all at the worst. For commonly men applie their minde to that which accustomably happeneth. But I thinke that this answer seemeth to fore-  
 shew better lucke then you suppose. So that I perhaps shalbe the maybe, with whom you haue a promise that you shall recouer my countrie *Aethyopia*: when you shal be deliuered out of *Aslaces* hands. But how that same shalbe donne, we knowe not, neither is it incredible, but it is possible for the Gods to do it, and let them see thereto who giue vs these answers: for as touching that which was fore shewed of me, it is fulfilled as you your selfe know, and I line of whom there was no hope at all, and I, who then carried mine owne lasttie about me, was ignoraunte therof: but now me thinkes I vnderstande it. For where as at al times before I caried with me the tokens that my mother layde forth with me. At that time, aboue al other when I looked for my lastte iudgement, I priuily tied them aboute me, that if I were saued, they might finde me such things as were necessary for me to liue by: but if I miscarried, that they shoulde be my lastte ornaments, and due furniture to my buryall. Amonge these, *Theagenes*, whiche are Jewels of a greate value, and very precious stones of *India*, and *Aethiopia*, there is a ringe whiche my father gaue vnto my mother whē he was ensured to her, wherein is set a stone called *Pantarbe*, and about it are certaine holy letters written, to be shorte, that ringe hath some heauenly vertue whiche withstandeth fire, giuing them garce that haue the same, neuer to be endangered with it, which also perhapes by the will of

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the Goddess hath preserved me. Thus may I think, because Calasiris told me the same was written in my sacred, wherein at this time is the rest of my stufte wrapped. This is probable and like to be true (quoth Theagenes) because of your deliuerie. But what other Pantarbe shall we haue to aide vs out of the next daies danger: for the most wicked Asface doeth not promise immortallitie for auoyding the fire (which I would to God might happen) but deuileth in the meane time some other new and strange punishment. And I would to god that she would condemne vs both at once, to one kinde of death, verily I would not call that death, but a rest from all our troubles. We of god comfort, quoth Caricia, we haue another Pantarbe, this promise which was made vs this night past, and if we trust in God, either we shall haue moze pleasure if we be saued, or die with better mindes if neede require. Thus were these occupied, sometimes lamenting & bewailing moze either for others, then for their owne estate, sometime would they take their last leaue, and make a new promise, & sweare by the Gods and their present fortune, that they would hold their faith in loue inuiolable to the death. Bagoas and the fiftie Horsemen which were sent with him, came to Memphis late in the night, whē al were asleep, and when he had waked them who laye nere the gate, softly, and told them what they were, and were knownen, they went into the gates altogether in hast. There Bagoas left his horsemen, inclosing the Deputies Lodging round about with them, that they might be ready at defence if any man would withstand them. Himself went out by a certaine posterne, which the other knew not, and hauing with smal adoe broken down a slender doore, and told him who dwelled thereby, what he was and commanded him to make no noyse, he went to Euphrates, knowing the way readily by continual vse before, and yet the more shone a little. Whom, finding him

Bagoas com-  
meth to Mem-  
phis, & takes  
away Thea-  
genes and  
Caricia.

him in his bed, he awaked, and as he made a noise, and asked who was there, he badde him peace, saying, it is I, bidde one bring a candle hither: then he called a boy which waited vpon him, and bade him light a candle, and awake no man else, when the boy was come, and hadde set the candle in the candlesticke, Euphrates saide, what newes that you come so sodainely, and not looked for: I neede not, answered he, vse many words, but reade these letters, and marke this seale, and vnderstand that it is Oroondates that giueth this charge, and think that it is god to fulfill the contents of them. As soone as Euphrates had reade both the letters, he saide, Arface will be sorrowfull, and at this time is in great perill, by reason that she hath had an ague, which I thinke the Gods haue sent her yester day, and now is she in a burning heate, so that we haue small comforte of her life, I woulde not deliuer this letter vnto her, though she would aske for it, who rather would die her selfe, and kill all vs two before shee woulde deliuer these yong folkes to you, & knowe that you come in due time, and take them with you, & helpe them all that you may, haue pittie vpon them who are pittifull and unhappy, & haue bene afflicted fere hundred waies soze against my will, but Arface gaue commaundement. Carry they are (as may appeare by them) of a god stocke, and as I by experience haue seene, very modest in all points, and so he led him to the prison. When Bagoas saw þe yong prisoners, though they were pined away with toymes, yet he wondered at their tall stature, & excellent beauty, they wers troubled a litte, because they thought that Bagoas came at such vntimely season by night, to giue them their last and deadly iudgement, yet they toke heart vnto them, and looked chearfully as though they cared for nothing, and gaue them who were there manifest tokens that they were very glad thereof. When Euphrates came nere, & set to his handes to take away



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Justice can  
find out all  
euill deeds.

the stocks whereunto their bands were tide. Theagenes cried out : *O* godly *Arsace*, she thinketh to hide her mischeuous deedes by night and darkenesse, but the eie of iustice is quick to repproue, and will bring to light all wicked deedes, be they neuer so closely and priuilye done : but doe you as you are commaunded, and whether it be fire, water, or sword, that is appointed for vs, let vs both together, and at one time, haue one manner of death. *Cariclia* made the same petition too. Wherefore the Eunuches wept (for they partly understood what they said, and brought them out with bands and all. When they were out of the deputies house, *Euphrates* carried behinde, and *Bagoas* with the horsemen that came with him, tooke off many of their irons, & left then no more but so many as might keepe them safely, and not annoy or hurt them, and set them vpon horses, and going round about them, went as fast as they could to Thebes. When they had ridden all the night after, and tell thre a clocke at after none the next daye, and neuer a lighted, and then not able to abide the heat of the sunne, as is like in the middest of the Summer in *Aegypt*, and hauing a wil to sleepe, but most for that they sawe *Cariclia* weary of riding, they meant to ride some what aside, to ease them selues, and bayte their horses, and let the maide rest. There was a little hill vpon the banke of *Nylus*, about the which the water went, not keepinge his straight course, but was turned in manner halfe round, so that it made the place like a little Island, that which was thus compassed w<sup>th</sup> the water was full of ranke grasse, by reason that it was so nere the water, so that it was very good for cattle, and horse to feed in: it was shadowed moreouer with trees of *Persia*, and great figge trees, and such other as doe commonly grow about *Nylus*. There *Bagoas*, and his companie alighted, and vsed the trees in steade of a Tent, and did eate meate him selfe, and gaue *Theagenes*, and *Cariclia*

Cariclia some too, who at the firste would eate none, saying: it was needlesse for them to eate, which should by and by be staine, but that he compelled them in a manner and perswaded them as well as he could, that there was no such matter, and he tolde them that they should be carried to Oroondates, and not be killed.

When the heate of the daye was past, and the sunne shined on their side, and out of the west there came one on horsebacke to Bagoas, who for haste that he made, panted himselfe, and his horse had sweatte so much, that he could scant sitte vppon him. And when he had said somewhat to Bagoas secretly, he made no more haste, but helde downe his head a little, and as it were mused at that which was told him, and after saide: Traungers be of god chere, you are reuenged of your enimie, Arface is deade, who when she hearde that you were gone, hanged her selfe, preventing by her will, death which necessarily should haue ensued. For she could not haue escaped Oroondates, and the king without punishment, but either she should haue bene put to death, or continually shamed all her life after. Suche worde doth Euphrates sende by this messenger. Wherefore be merry, because I knowe wel ynough you haue hurt no body, and she that hurt you is dead. Thus said Bagoas to them, not speaking Greeke very well, but letting many false phrases escape him, yet he staid not, but tolde them, for that he was partly gladd himselfe, because he scant was content with Arfaces forwardnesse: who while she liued, plaied the tyraunt, and also to chere, and comfort the yong folkes. For he hoped that Oroondates would accepte well of his paines, (which was a hard matter) if he could kepe the young man well, whose comlienesse would staine all the other courtiers: and the mayde of such singular beautye, to be his wife after Arfaces death. Theagenes and Cariclia were very gladd of these newes & thanked the mighty

Arface hangeth himselfe.

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What some  
would do, to  
be reuēgd of  
their enemies
 
 Goddes, and iustice therefore. For then they thought they should haue no more paine, though they had neuer so ill lucke, seeing that their mortall enemie was dead. So great a pleasure haue some though it were to die, so that they might die with their enemies destruction.

Celerity is a  
principal ver-  
tue in warre.

When it drew toward night, and the heate beganne to abate, so that it was better to trauell in, they set forward, and rode all that euening, and the night, and the next morning, making the more hast to take *Oroondates* at *Thebes*, if they might, but they lost their labour. For after that one of the host met him, & told him that the deputie was not at *Thebes*, & that himselfe was sente to take vp all the souldiers that were in wages, though they were any where in garrison, & bying them to *Syene*, whither he willed them to go: for al was in trouble, and hurly burly, and it was to be doubted that the city was taken by reason that the deputie came too late, and the *Aethiopian* armie vsed such celeritie, that it was before any newbes came, that it was coming. *Bagoas* leasse his intended iourney to *Thebes*, and went to *Syene*, and being nowe almost there, hee fell into the *Aethiopian* scout, a balliante crue of lustie souldiers, that were sent before to spie the countrie, that the great army might haue safe passage, who at that time, as wel because of the night, as also for that they were not very skilful of the countrie (for so they had commission to lay their ambushment wheresoever they saw any commodious place) hidde themselves vnder certain bushes for their owne defence, & the better to grieue their enemies too, and slept not. Early in the morning when they heard *Bagoas*, and the other horsemen ride by, and saw that they were but a few, they suffered them to ride on, and when they knew certainly that none folloved them, they brake out with a great noise, and pursued them. *Bagoas*, and the other horsemen that wer with him, being amazed, as well with their suddaine crye, as also

for that they knew them to be *Aethiopians*, by their colour, and themselves not able to withstande the number (for they were a thousande sente to spie the country in light harnesse) carried not so much, as to looke them in the faces, but fledde, not so fast at the first, as they might, because they wold not haue their enemies thinke that they would slee in haile. These chased them, and sente out aboute two hundred of the people called *Trogloditæ*. The *Trogloditæ* are a people of *Aethiopia* that liue in husbandry. They border vpon the Arabians. They were very swift of nature, and practise the same from their youth. They neuer weare heauy armour, but vse slinges in battaile, and suddenly inuade theyr enimies, and so indamage them. If they perceiue that they be too weake, they slee: their enimies neuer pursue them, for that they knowe they are ouer swift, and wil hide themselves in euerie corner. Thus these ouertooke the horsemen, being themselves on foote, and wounded them in casting out of their slinges. But when they returned vpon them, they would not abide by it, but fled backe by little and litle to their follovers: which when the Persians perceiued, they despised the because they were no more: wherefore they chased them as faste as they might, & when they had folowed them a litle, then rode they forward againe with as much speed as they could, and spurred their horses, and gaue them all the raynes at will. By which meanes some escaped, and fledde into a hil that standeth by *Nylus*, vnder the which they couered themselves that their enimies mighte not see them: but *Bagoas* was taken because his horse stumbled and he fell, and hurte his legge that he could not stirre it. *Theagenes* also, and *Cariclia* were taken prisoners, who thought it shame to forsake *Bagoas*, whose good wil they had tried toward them already, and hoped to find more at his handes afterward, and therefore carried by him, partly for that they could not slee, but especially as I thinke

What people the *Trogloditæ* are, and the manner of their country.

*Theagenes* and *Cariclia* are taken prisoners of the *Aethiopian* toreriders.

## The *Aethiopian* History

thinke, willing to yeld them selues to them. Then Theagenes saide to Cariclia, thus is our dreame come to passe: these be the *Aethiopians*, in whose land it is our destinie to come. I am determined therefore to yelde to them, and committe our selues rather to doubtful fortune with them, then to present peril with Oroondates. Cariclia vnderstand all the matter, which was now lea thereto by destiny, as if she had bene taken by the hand, and conceined better hope in her mind, supposing those who take them, rather to be their friends, then enemies, yet she tolde nothing to Theagenes of that she thought, but said: she was well content. When the *Aethiopians* were come to the, they knew Bagoas to be an Eunuche by his face, but made further inquirie what these shoulde be, because they sawe them bounde, and without harnessse, of an aegyptian of their own company, and another who could speak the Persian language, thinking that they shoulde vnderstand either both, or one of them at the least. For espialles, and foreriders are taught of necessity to haue suche with them as can speake the language of the inhabitants, and their enemies, that they may the better vnderstand that, where about they are sent. After Theagenes, who by continuance of time had learned the aegyptian tongue a litle, and coulde answer to a short question, had tolde them that he was the chiefeest seruant about the Persian deputie, and themselves Greekes, taken prisoners first by the Persians, but now through better fortune of the *Aethiopians*, they determined to saue their liues, and take the prisoners and make a present of their first pray to their king, of the chiefeest iuel his Persian enemy had. For Eunuches are in the courts of Persia, eies, and eares too, who because they neither haue children, nor kinsfolkes, to whome their mindes might be venter, they depende onely vpon him who hath committed himselfe to them, and they thought that the two young folkes

Of what estimation Eunuches are in the Persian Court.

young folkes would be a goodly present to waite vppon their king, and grace to his coute. And thus they sette them vppon hoxles, and so carried them away, because else he being wounded, & these hindered with their hands, could not goe so fast as they. Surely that which was done, was like a prologue of a comedie, straungers being prisoners, who a little before were afraide still of death that they saw before their eyes, were not now carried any more captiue but garded with a number of such, as should within a short time become their subiectes, and in such case were they.

In what case  
Theaginis &  
Caricia wer

## The ninth booke

### *The Contents.*

This booke containeth the siege of Syene, in which was Oroondates, and the drowning of the countreie round about it by Hydaspes, and the courtesie shewed to them which were in it when the towne was giuen vp: then the fashod of Oroondates by stealinge soudainlye away to Elyphantina. After this is described the great battrell betweene Hydaspes and Oroondates, in which Oroondates was ouercome, and taken prisoner, and yet in the end pardoned. After this Hydaspes vieweth the prisoners, and disposeth them diuersly.

**B**y this time was Syene besieged round aboute, and binclosed with the Aethiopian armye, as if a man would haue set nets about it. For Oroondates when he heard that the Aethiopians were at hand, and that they left Cataraeta, and came to Syene, got in to the towne before them a litle, and closed vp the gates and when he had planted his singes, and other ordinaunce vppon the walles, he waited to see what they would doe. Hydaspes kinge of Aethiopia, hearinge a great way off, that the Persians were entred into Syene by

Syene besieged by Hydaspes,



## The Æthiopian History

Theagenes &  
Cariclia pre-  
sented to  
Hydaspes.

by his spies, and for all that he used the same celerity in their pursuit, by which he was in hope, he should haue bene before them, yet came short, lodged his army before the citie round about without anye skirmishe, as if he should haue sitten at a play, & filled all their countrie with thre score hundred thousand men and cattell, so that they drave them into a straight corner. There his espialles finding him, presented their prisoners, he tooke great pleasure to looke vpon the yong couple, and hadde good affection to them in his minde, as those that should be his owne children afterwarde, although hee knew not so much, but especially he accounted it good lucke that they were bounde. And saide: lo at the first the Goddes deliuer our enimies to vs in hands, and seeing that these be the first prisoners, they shall be kepte to the ende of the warre, to be sacrificed at our triumph to the Goddes according to the olde custome of the Æthiopians. After he had rewarded his spies, hee sente them and the prisoners to their impedimentes, and let a company to keepe them, which could well speake their language, and gaue them straight commaundement to looke well vnto them, and let them fare of the best, and keepe them from all manner of vncleannesse, as things appointed for sacrifice ought to be kept, and that theyr bandes should be chaunged, and haue chaines of Gold for them. For wherefore so euer yron serueth in other countries, gold serueth in Æthiopia, and they did as they were commaunded. When they tooke of their former chaines and without doing any thing els put them in comforte, that they shoulde liue more at ease, and fitted for them fetters of gold. Theagenes laughed and saide: god Lord whence commeth this trimme change? Cruely fortune flattereth vs wonderfully, we chaunge yron for Golde, and in prison we are enriched, so that wee be more worth in our bandes. Cariclia smiled too, and would haue him of another minde, and therefore brought

Gold serueth  
for yron in  
Aethyopia.

brought him in remembrance of that which the Gods had shewed vnto them, and so put him into better hope. But Hydaspes himself assaulted Siene, and where as he thought before, that with his greate hoste at the first approach he should haue ouerthrowen the towne walles and all, he had almost bene then repulsed of the that kept the same, who daied not, but valiantly withstood their enemies force, and rayled on them spitefully to anger them the more. He very wroth that they were fully determined to endure to the ende, and hadde not straight yelded themselues to him, thought it good not to trifle the time with his army, and doe, nothing nor to laye suche a siege whereby some mighte escape, and some be taken, but vtterly in shorte space to spoyle the towne. Wherefore he deuised suche a pcece of worke hee parted the compasse aboute the walles amonge hys souldiers, and to euery fenne men he appointed fenneyardes, the length and breadth thereof was very great, and commaunded them to make a ditch: some digged, other carried the grutte away, and some therewith dyd raise vp a counterwall against that which was beestieged. No manne durste come out of the towne because of the great armie, to hinder or lette the worke that it might not be made round about the towne, and theyr slinges, and other engines serued to no purpose, because they saw that the space betwene the two walles was so greate, that they who made the ditche, were without their danger. When they had soon dispatched this, by reason of the great number of the labourers, he beganne such another thing. He least betwixt the two endes of the ditche, the breadth of one hundred foote which hee ditched euen vnto Nylus, bringing the same still from the lower grounde to that which was higher, and more harde. A man might haue likened that worke to a long wall, because it kepte equally an hundred foote in breadthe, and was so long as the ground which

## *The Æthiopian History*

which is betwene Nilus and Syene, when hee hadde brought this to the bankes of Nylus, he turned the water into his riuer, which in falling from a higher place into that which is lower, and out of the wonderfull breadth of Nylus into a narrow riuer wrought by hand, made a great noise as well at the entry thereinto, as also in the ditch whē it was in, so that they might heare it, that were a great way off. Which when they who were in Syene saw, and vnderstode into what danger they were brought, because he meant by so compassing them aboute, to browne their towne, so that none of them might flee, so that they were so inclosed with the walles, as wel by land as water, and that they coulde not be assured, though they aboade within they made a god thift, as the time would suffer, to saue themselves. Firste, when the gates, and the worde worke aboute them fayled, they laide vpon it plaister, and pitche, to make it the surer, and they vnderpropped their walles that they mighte stand the stronger. Some broughte earth thereto, and some stones, manye broughte olde timber, and euerie man that which was next hand: no man was vnoccupied, but women and childre, yea and old men too laboured hard. For danger of death refused the ayde neither of anye age, or kinde. The sturdyer young men, and those that were in wages, were set to make a little countermine that shoulde stretch to the enemies fortreffe, the manner whereof was thus: they digged a pitte almost fise yardes right doobne, harde by the vball, and there layde a sure foundation. Then digged they forwarde, straighte to their enemies Bulwarkes by Torch lighte, and those that came after in order, conueyed the grypt from those that went before, and caried it into a certaine part of the citie, wher their Gardenes were. And this did they for this purpose, that if the water came in this place whiche was without earth, it might haue a way to bzeake out, and fall

fall away. But this calamitie presented the redynes  
of the cittizens. For Nylus hauing now passed the long  
ditch, fell very fast into the rounde Riuer. and flowing  
euerie where ouer the Bankes, drowned al that space  
betwene the two walles, and made it like a standing  
Pool. And thus was Syene made an Island, & a cittie  
which standeth in the middelt of a countrey, was com-  
passed about with water, and beaten vppon soare with  
the waues of Nylus. The wall of the towne withstode  
the force of the water but one day. But as soone as the  
water increased and wared high, so that it sunke into  
the greund, by reason that it was blacke and fruitesful,  
and wetted somewhat deepe, and toke the foundation  
of the Wall, so that the weight aboue began to shake,  
and do as though it woulde fall in euery place, where  
the softnesse of the earthe caused it to synke, in such  
fort that all their prouision trembled, and the warders  
vpon the wall were afraide of drowning, and by that  
time that it was nighte, a parte of the wall where the  
towers stode, fell downe, not so that the fall was lesse  
then the water, nor able to receiue the same, but that  
it was fise yardes higher, so that almost it put them al  
in feare of drowning. Wherefore there arose a pitiful  
crie of al manner of folkes that were in the city, so that  
their enemies might heare it, who lift vpon their handes  
to heauen, and called to the Goddes for helpe, whych  
was al their hope which was left, and humbly besoght  
Oroondates to sende Messengers to Hydaspes, to in-  
treate of peace. He was contente, now being made the  
seruant of fortune, wch he neuer so loathe. But howe  
hæ shoulde sende to his enemies, because the waters  
wente round about him, hæ coulde not tell, but as ne-  
cessitie taught him. For when he hadde written what  
he woulde, and tyed it to a stone, with a sling he cast the  
same inside of a Messenger, to his enemies. by that  
meanes sent he his humble pzaiers ouer the sea. But he

Siene a par-  
terne of a mi-  
serable besie-  
ged city.

## The *Æthiopian History*

lost his labour, for that the strength of the sling coulde not ouerreach the length of that space, but fell into the water before it came to them. He caste againe in like sort, and was deceiued: so did al the archers, like such as contended to shote at some mark, and laboured to shote beyonde the drowned ground. Last of all they helde vp their handes to their enemies that stood on their fortresses, who had good game at their miseries, and declared by signes as well as they could, what those throws meant: sometime they helde vppre theyr handes before them, like such as craved mercie: sometime would they holde them behind their backs, in token that they were ready to receiue bands, and become their bondmen.

Hydaspes perceiued that they desired health, and was ready to graunt it them. For the enemye that yeldeth, doeth make, and in a manner force a noble man to be gentle. But because he had no ready way thereto presently, he determined to trie them better. There was certaine boates which hee suffered to come out of *Nylus* into his ditch, and there he withhelde them. When he had chosen ten of the newest of them, and furnished them with Archers, and other armed souldiers, and told them what they should say, he sent them to the persians. They rowed in good order, that if their enemies would do any thing that they looked not for, they might be ready to fight. Truly this was a strange sight, that a shippe should sayle from wall to wall, and a Harrier shoulde practise his skill in the middell of the drye lande, and a boat be rowed where the plow was wont to worke. And although the toile of warre euer deuiseeth new thinges, yet then inuented it the straungeth thing, when it made those that were in ships, fight with them that stood vpon the wals, and ioyned two armies by sea and land together. Those that were vppon the walles, seeing the boates full of armed men dyue nax to that part where the wall was fallen downe, beeing men

New deuises  
in warre.

men amazed and full of feare for their present dangers, suspected them who came for their safetie (because in extremitie all that happeneth is feared and suspected) and so cast stones, and shot toward the ships. In such sorte deale men that are in desperate case, accounting euerie final protecting of their life a vantage. Herry in their casting they so directed w<sup>th</sup> their hands, that they would not hurt them, but forbid them the land.

All things  
fearefull in  
extremity.

The Aethiopians also shot, but more certainly, and as men that vnderstode not the Persians minde, and killed them by two or thre at once, so that some of them suddenly wounded, fell ouer the walles headlong into the water. And the skirmish had bene worse while the one spared, and did but defend them from land, and the E-thiopians fought very angerly, if a certaine olde gentleman of Syene had not come and spoken thus to them on the walles: O mad men and too much amazed wyth your miseries. doe we now keepe them off, whome we humbly prayed to helpe vs before, seeing that they come to vs contrary to all hope? Who if they come friendly and bring vs peace, they shal be our sauiozs, but if they meane to deale like enimies, they may with litle labor be slaine when they be landed: but what shall we be the better when we haue slaine these, seeing that so blacke a cloud hangeth ouer our heads, both by water, and by lande? Why do we not rather let them come in, that we may vnderstand what they haue to say? euery man thought that he said well. The deputie also commended his deuise. Wherefore euery man went vp and down and layde his weapons a parte. When that space betwene the towers was without defendaunts, and the people gaue them a token with a banner that they wer contente that they shoulde land, the Aethiopians came nere, and as it were preached out of their ships to the besieged company thus ye Persians, and men of Syene, y<sup>e</sup> be here, Hydaspes King of the East and West Aethio-

The oration  
of a gentle-  
man of Syene



## *The Æthiopian History*

Hydaspes  
commended  
for a vertu-  
ous king

The folly of  
Oroondates.

opians, and at this time yours also, knoweth both how to overcome his enimies, & is ready of nature to grante mercy to them that humbly aske it, iudging that to be the vertue of his soldiers manhood, but this his own praise and honour, proceeding from curtesie. And although he haue your liues in his hand, either to graunt it you, or take it away: yet because you humble you selues to him, he willethe you not to be in feare, and he will not himselfe, but giueth you leaue to appoint what conditions you will, to be deliuered in this peril: for he is not minded to deale Tyrantlike with you according to his own wil, but gouerneth mans estate with mercy without enuie. The people of Syene made answere, that they committed themselues, their childzen, & wiues to him, to doe with them as he should think good, and that they would render vp the cittie also if they might lyeue, which now was in desperate case, and vtterly lost, except the Goddes and Hydaspes do pzeuent the ruinous decay. As for Oroondates, he answered that he would depart from all that for which the warre beganne, and that he would let him haue the cittie Philæ, and the Smaradge mines, but hee made request that hee would not deale hardly with him, or cause him to yealde him selfe, and his army. But if Hydaspes would keepe all the points of courtesie, he should giue him leaue to depart quietly with his souldiers to Eliphantina, which should doe him no damage, nor lifte vp any weapon agaynst him, els he had as liue die now as to liue any longer, and bee condemned by his king for betraying of his armie: and perhappes that also would be worse, for that now hee should haue but a simple and vsual death: then he should haply haue new torments deuised for him. When hee had said thus, they desired them to take into their company two Persians, vnder pzeence that they should goe to Elyphantina, & if they would yeelde that were in that towne, he would do the like without further delay.

With

With this answer the Legates departed, and took the two Persians with them, and recompted to Hydaspes how they had sped. Who after hee had smiled a little, and much blained Oroondates for his great foolishnesse, that he being a man not in his owne power, but in another mans either to live or die, would argue of any conditions, saide it were very fondly done to destroy such a number of one mans madnesse, and so he let those depart to Elyphantina that Oroondates sent, as though he cared not if they made what prouiso they could to with stand him. But of his owne minne he appointed some to make a damme at the entrance of Nylus, into his ditch, and other some to turn the water another way, that so the water (if there came no more in) might be the sooner auoided out of the space betwene Syene and them, and the harder to tranell in. They began the worke a little as they were commaunded, and would haue proceeded the next day, but then they could do no more because of the night that came vpon them. Howsoever they that were in the city, sought all meanes they coulde to saue themselves, and were all comforted with this health that was promised them vnlooked for. And those that made the mine vnderneath the grounde, drew somewhat nere to the enemies ditch: which thing they gessed, because they toke the measure of the space with a line, other sette proppes to stay by the walles, which thing they might easily doe, because of the stones when the wall fell inward. Yet when they hadde doone all that they could, and thought themselves in safetie, they were not a little troubled, but about midnight a greate part of the Aethiopians beganne to digge before nighte (whether it were because the grounde were loose, and not thicke enough wher the damme was made, and so the foundation was thoroughly wetted, or els by reason y the work men left some empty place in the ground and therefore it decayed: or whether the water came into the place,

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where was not grette inough laid, when the workmen were gone, & so the damme was broken, by reason that water did increas & swel, or whither a man may iudge it the prouidence of God, brake and made such a noise, which so abashed them, that they knew not what was hapned but both the *Aethiopians* and *Siensians* thoght that the most part of the walles vvas fallen dovvne.

They which were in the Tents kept themselves close, because they were well, and thought they should know what it was in y morning. But the citizens went round about vpon the walles, and seeing y all was wel there, they thought that their enemies had had some mishap, vntil the morning toke away al this doubt, & the breach was espied, & the water suddenly auoided. Then did the *Aethiopians* dam vp the entree of their ditch, and made flood gates of wood, and laide many thousand loades of earth therein, which they fetched as well from the land as by water in their boates, and thus went the water away at length, yet could neither of them com to the other: for the arth was couered with a deepe mud, and vnder that which seemed to be dry at the top, ther was much wetnesse, which as wel deceiued men as horses. So they passed their time two or thre daies, and in token of peace the people of Syene set vpon their gates, & the *Aethiopians* layde aside their armour. And so was there a truce, yet came they not together, neither was there kept watch and warde with either of them. But they that were in the Citie gaue themselves to pastime and pleasure, for then it hapned that Nyloa the highest feaste that the Egyptians haue, fell, which is kept holpe about *Spidsammer*, at what time the flood increaseth, & it is honoured more then all other for this cause. The Egyptians faine Nylus to be a god, & the greatest of all Gods, equal to heauen, because he watereth their country without cloudes, or raine that commeth out of the ayre, and thus doth he euery yere without faile, as wel

Nyloa a feast  
that the Egyptians  
kepe in  
the honour  
of Nylus.

as

as if it should raine. And this is the common sorts opinion. But the cause why they gaue him so diuine honour, is because they thinke that the mixture of moiste and drie, is the speciall cause of the beginning and continuance of mans life (as for the other elements, they depend vpon these, and are wheresoeuer these be) and they deeme that moysture proceedeth from Nylus, and drynesse from the earth: but this euery man knoweth also. Harry their diuines say that the earth is Isis, and Nylus is Osiris, giuing to either a new name. Therefore the Goddess is very desirous of his company, and reioiceth when he is with hir, but loureth when he is auient as if some unhappy blast by lightning had touched her. This tale haue the skilfull men in natures secretes deuised, because as I thinke, they would not make prophane persons priuie of the secreties contained therein: but they instruct those that are desirous to knowe these priuities in their bestry by candle light. And lette this suffice to be spoken at this time, by the leue of the gods, as for the great secrets they shal not be reuealed for reuerence sake. Now lette vs procede orderly with that which was done about Syene. When the feast of Nylus was come, the inhabitants fell to killing of beasts, and to do sacrifice, and for al that their bodies was busied with their present perilles, yet they myndes, as much as they might, were godly disposed. Oroondates, wayting his time, when the Syenians were faste a sleepe after their feasting, conueied his army priuily out for he had secretly giuen the Persians warning before, at what houre and which gate he would go forth, euery Decurion was charged to leaue all their horses, and other cattell behinde, that they might not trouble them in their way, nor make a noyse, whereby that they did should be discouered, but euery man to take his armour, and a boord, or plancke vnder his arme.

When they were come together, as hee had com-

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Oroondates  
subtile escape  
from Syene  
to Elephan-  
tina.

maunded he cast the boordes that euery man carried, ouerthwart the Rse, and laid them in such sort that one touched another, and so conducted ouer hys armye with a little paine and great speed, as if there had been a bridge, for that they who came after, deliuered their boordes to them that went before. When he came to land, he went priuily by the *Æthiopians*, who suspected nothing lesse, nor kept watch any longer, but slept soundly, as fast as his brethren would giue him leaue, and went to Elyphantina and was let in by and by, for that the two Persians ~~which were sent from Syene,~~ (as was appointed) wayted for his comming euery night, & when they hearde their watche worde, they sette open the Gates. When it was daye the people of Syene fyrste knew of this escape, suspecting the same for that euery man missed the Persian that was lodged in hys house, and could not heare of them, and by the bridge whiche they saue before the Towne. When was the Cittie in great feare againe, and looked for græuous punishment for this seconde iniurye, because they had shewed them selues so vnfaithfull to lette the Persians escape, after they had found such clemency at the *Æthiopians* hands. Wherefore they determined euery man to go out of the Cittie, and yelde themselves to the *Æthiopians*, and by oath to confirme their ignorance, if happilye they may moue them to pittie. When all of euery age wer come together, and hadde taken boughes in their hands, to declare their lowlinesse and humility, and with tapers burning carried all their Gods, and holy images in token of peace, and wer come ouer that bridge to the *Æthiopians*, they fell vpon their knees, and saue a sarre off, and gaue al at once a sorrowful and lamentable cry, crying in humble sort the forgiveness of their offence: and to obtaine it the rather, they layde their infants before them, suffering them to go whither they woulde, so aswaging the wrath of the *Æthiopians* with theyr age, which

A pittifull  
sight.

which was without suspicion and blame. Those children for feare ranne from their parentes and Purfes with a wonderfull cry : some crept in the waye which went toward the Ethiopians host : other lay and cryed which could not speake perfectly, and woulde haue made any man to take compassion vpon them, because fortune euen in them printed out an humble estate.

When Hydaspes saw this, he thought that they craued mercie in more earnest sorte then they did before, and therefore sente one to knowe what they woulde haue, and how it happened that they came out alone, and not the Persians with them : They tolde him all the Persians flighte, their innocencie, the high feast of the countrie, and howe that they priuily slippt away while they were busy in the seruice of their god, and whē they had banquetted, and were salen asleepe. Whereas perhaps if they had seen them being without armes, they shold not haue bin able to haue staied them being armed.

When Hydaspes heard this, he suspected (as the troth was indeed) that Oroondates woulde do somewhat to intrap, and hurt him. Therefore he sent only for priests, & when he had worshipped the Godds of greatest price, he asked them if they could informe him of anye thinge that they meante to doe, and whither they were gone, and wherein was their greatest trust. They answered that they knew nothing certainly: marry they deemed that he was gone to Eliphantina, where the chiefe strength of his armie laie, & that Oroondates best trust was in his harde horses. When they had saide thus, they desired him to goe into the towne as his own, and to take from them all his displeasure. But Hydaspes woulde not enter into it at that time, yet he sent thither two troupes of armed men. to see whither there was any guile as he suspected, if not that they shoulde be a garrison to defende the cittie, this done he sente away the people of Syene with gentle promises, and went him selfe



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selfe foreward with his army, either to receive the Persians if they set vpon him, or if they would not, to charge them. He hadde scant sette his men in array, but his espials gaue him warning that the Persians were coming in battaile rais with banners displayed. Oroondates mustred a great army of Elyphantina, but when he sawe that the Æthiopians were so nere, and he looked not for them so soone, he was forced to take Syene with a fewe souldiers, where he inclosed on euery side for al that he sued for safetie, and obtained it according to Hydaspes promise, yet was he the safest man aliue, who caused two Persians to go ouer with the Æthiopians, vnder colour that they should inquire, and know howe they of Elyphantina would make peace with Hydaspes, but in dede to vnderstand whither they made themselues ready to battaile, if he by any meanes could escape, which fraudulent, and guilefull denise he putte then in practise. And when he found them well provided, he leade them forth streight, and protracted noe time till he came to his enimies, putting all his hope in celeritie, if he might take his enimies vnprovided. By this time either armie had sight of other, and he took the field first with al the Persian brauery, so that it glittered with their shuer and gilte armour, as if all the place had beene on fire. For then the Sunne arose, and shining vpo the Persians, gaue such a wonderful brightness from their complet harnesse, that it rebounded vpon those that were a great way off. In the right wing of his army he placed the Medes and Persians that dwelled not farre off, in the forefront whereof wente those that were surely armed, & the archers that wer lightly harnessed came behind them, that they might shote the better, being defended by them. In his left wing were the Egyptians, and Africans placed, and slingers and archers with them too. & then he charged ofte to breake out and assaile the side of their enimies battaile. Him selfe

The order of  
Oroondates  
his armie.

selfe was in the midst of his maine battaile, sitting in a chariot verie brauely, enclosed therewith rounde about for his better safety, before whom was his barbe, horsemen, upon trust of whome he ventured to ioyne with his enemies. For this is a valiant crue, and is set before the other army, as if it were a wall that might not be battered. They are armed thus. A picked fellow of great strength putteth vpon him an helmet accozding, which is fit for him, as if hee should put on a Turzarde in a maske: this conereth his head downe vnto his shoulders, sauing that there be holes left for him to looke out at, in his right hand is a great staffe, bigger than a speare, with his lefte hande he ruleth his horse, by his side hangeth a sword, and all his body is couered with a coat of scale. And a skal cote is made thus: with peeces of brasse and yron, as big as the palme of a mans hand, they make a cote as it were of scales, laying the end and sides of each of these vpon other (so that the nextthermost part of one, goeth ouer the toppe of the other) and so they sew them together, and this lieth vpon euery part of the body without any adoe: it compasseth euery ioint, and neuer letteth a man either to strayne out his limbes or draw them in, for it hath flaxes, and reacheth from the neck downe to the knees, sauing that necessity forceth that it be cut off betwixt the thighes, as one should sit vpon his horse: and such is a coate of scale, which beateth off al darts, and keepeth off al manner of blowes.ouer their legs to their knees, they pull on a boote which is tied to their iacke. Like vnto this do they arme their horses: about his legges they tie bootes, and couer his head with frontlets of scale, from his back downe beneath his belly hangeth a cloth with diuers wreaths of yron. which doeth both arme him, and by reason of the space that is betwene it, hindreth not his course at all. Being thus appointed, and in a manner thrown into his armour, hee sitteth vpon his horse.

Howe the  
Persian horse-  
man is armed.

How a Steele  
coate is made.

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horse, marry he leapeth not by himselfe, but other helpe him, he is so cumbered with the weight of his armour. And when the time of battaile commeth, he giueth his horse the raines, and spurreth him with his heeles, and so fast as he can, he rideth vpon his enimies like a man made of yron, or an image fashioned with hammers. His great staffe at the fore end is tied to his horse necke with a corde, and the hinder ende is made faste to the buttockes of the horse, so that in the conflict it lieth not back, but helpeth the horsemens hand, which doeth but guide the same aright, and by that meanes giueth the greater blowe, so that it runneth through euery man y it hits, and often times it beareth thorough twoe men at one blowe. With such a troupe of horsemenne, and the Persian armie thus appointed, the deputie set forward toward his enimies, leauing the shoude euer behinde him, foreséeing, because he was farre inferior to the Æthiopians in number, that the water should be in steede of a wall to him, that he might not be compassed aboute with his enimies. Likewise Hydaspes broughte on his army, and placed the souldiours that came from Meroc, beeing verie cunning in fighting hand to hande againste the Persians and Medes, his enimies righte wing. He set moresuer against them, who were in his enimies sette winge the Trogloditæ, which came from that countrie where the cinamon groweth, being light harnessed souldiours, and excellent swifte of foote, and cunning archers. But againste the myddle wards, which he hearde was the strongest, hee set himselfe and his Elephantes, with towers on their backs, and the soldiers that came from the people called Blemmies, and Seres: whome he instructed what they should do when they came to fight. When the token was giuen in the Persian armie with trumpette, but in the Æthiopia with drumme and timbrell, Oroondates sette forward as fast as he coule, but Hydaspes at first went as softly

How Hydaspes ordered his army.

Blemmies & Seres are people of Æthiopia also.

as possible he might, by this meane providing that the  
 elephantes should not be farre from those that shoulde  
 rescue and defende them, and that the horsemen in the  
 middle of his enemies army, should be tried before they  
 came to strokes, as sone as they were within daunger  
 of shot and the Blemmies perceived that their horsemen  
 were hastie to come vpon them, did as Hydaspes com-  
 maunded, and leauing the Seres to see the elephantes,  
 they ranne a great way before their fellowes towarde  
 the horsemen, that those who sawe them woulde haue  
 thought that had bene madde, that being so few, durst  
 incounter with so many, and so wel armed. Herewith  
 all the Persians spurred their horses faster then they did  
 before, taking their boldenesse in maner for a vantage,  
 and thought without more ado at the firste dash to dis-  
 patch them. When the Blemmies when they were al-  
 most come to hand strokes, and in a maner stucke vpon  
 their speares, suddainly al at once fell downe and crept  
 vnder their horses, and kneeling with one knee vpon the  
 ground laying their heads and shoulders vnder the ho-  
 ses without any harme, sauing that they were troden a  
 little with their feet: but they did a wonderfull strange  
 thinge, for contrary to al mens opinion they wounded  
 the horses, and thrust them in the bellies, as they past  
 by them, wherewith a great lozt fell downe by reason  
 that their horses for grieffe woulde be ruled no longer, &  
 so cast them. Whō as they lay on heaps, the Blemmies  
 wounded vnder the thighs, for y Persian horseman is not  
 able to stir, if he want his horse. They which escaped  
 with their horses whole, fell into the Seres handes.  
 They as sone as their enemies came nere kept behinde  
 the elephantes, as behinde a great tower, and mosse  
 sure couert, There was a great slaughter, so that their  
 horsemen were almost slaine. For their horses being  
 astrayde of the greatnesse and straunge sight of their  
 Elephauntes shewed to them, on the sudden, some tur-  
 ned

a notable fact  
 of the Blem-  
 mies.

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ned backe, other ranne aside, and caused the maine battaile to breake they array straighte. They who were vppon the elephants, because euery to wye had six men in it so that on euery side, two fought saue behind, shot so continually, and so straight as though they had shot at some marke out of their towres, and so if they hadde bene in some stady castell, so that the thicknesse of their arrowes was like a cloud, to the Persians, especiall ye, so that the Æthiopians makinge their enimies eyes their marke, as though they foughte not like so ly'e, but contendd whither were the better archers, did so hit their mark, that those that were striken ranne hert and there with their arrowes, as if they had bene pipes in their eyes. If any of them came against their willes out of the array because their hozes woulde not be ruled, they fell among the Elephantes, where they died there being ouerthrowen of the elephantes, and troden vnder their feet, or else killed of the Blemmies, and Sers who ranne out vppon them, as if they lay at receipt behinde the elephants, and wounded some with arrowes, and other they killed when their hozes caste them to the ground. To be short whofoeuer scaped, did nothing worthy talke, nor hurte the elephantes any whitte, so that the beast is couered with yron when he commeth to battaile and if he were not, he hath of nature so hard a scale ouer his body, that no peare can enter therinto. Lastly when al that remained aliu were put to flight, the deputie with shame inough forsoke his chariot, & gotte him on horseback and fled, & the Ægyptians, and Aphricanes who were in the lefte winge knewe nothing hereof, but fought manfully, and toke more hurt a great deale then they did: marry they bare it out balliantly. For the souldiers of the countrey out of which the cinamon commeth, being set against them, charged them soze, and draue them to such shifts, that they knew not what to do, because when they set vpon them then

then would they flie, and runninge a great way before  
 would turne their bowes behind them, and shote as  
 they fledde: but if they fledde, then would they pursue  
 them neare, and either with slinges, or little arrowes  
 impoisoned with dragons blood anioie them grievously,  
 for euery one of them hath a rounde witht vpon his  
 head, in which their arrowes are set in order they turne  
 the feathers toward their heads, and suffer the arrowes  
 heades to hang out like the beames of the sunne, then  
 in skirmish do they take out their arrowes as readilye  
 as if they had a quiver, and leaping and dancing in and  
 out Satyre like, themselves being warmed, and shot at  
 their enemies, and haue no yron heades vpon theyr  
 shaftes. For they take a bone out of the dragons backe,  
 whereof they make their arrowes an ell longe. Thys  
 done as well as they can. they sharpen the same, and  
 make a naturall head thereof, so called perhappes of the  
 bones that come out of Greece. The Egyptians main-  
 tained the battell, and kepte their order a great while,  
 and receiued the shot vpon their shields, either for that  
 they be of nature great sufferers, and make their bodie  
 (not so profitable as arrogante) that they care not for  
 death, or else fearing to be punished if they shrunk from  
 their standards. But after they heard that the horsemen  
 which was the chief strength, and greatest hope of their  
 battaile were put to flight, and the deputie gone, and  
 that the Meades, and Persians which were the best sol-  
 diers hadde done no noble feate, but a little damage to  
 the men of Meroe, against whom they were placed, and  
 receiued a great deale more, & that euery man els was  
 fledde, they beganne to leaue fighting, and turne their  
 backes too. Hidaspes seeing this notable victorie out of  
 his towler, as well as if he had bene on the top of an hie  
 hill, he sent herauldes to them that followed the chase,  
 not to kil any one, but take as may as they could aliuie  
 and aboue all other Oroondates, which was done. For  
 the

How the tro-  
 g/oditæ wear  
 their arrowes.

Whereof the  
 Trogloditæ  
 make their  
 arrowes.



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the Æthiopians drawing their maine battailes along, yet so that their aray was very thicke, turned þ wings round aboute, and so inclosed the Persian armye, and left no place for them to flie, but through the tiger: into the which when many fell, and were in great daunger, among the chariotts and other multitude of men, then perceiued they that that policie which the deputie vsed in the conduct of his army, was very foolish, and to noe purpose, because at the first when he feared leaste his enimies should beset him rounde about, and therefore so lead his army, that Nylus was euer at their backes, he marked not that he left no place for himselfe wherby he might flie. Where was he himselfe taken, at suche time as Achemenes Cybeles sonne (who by this time heard what newes were at Memphis) went aboute in that broile to kill him (for he repented that he told any thing of Arsace nowe) seeing that all our argumentes wherby he might proue the same were taken awaye, and yet was deceiued, and had not giuen him a deadly wound, but he himselfe straight paid for it, being stricken through with an arrow of an Æthiopian who knew the deputie, and desired to saue him as the charge was giuen, and was offended that any man in flight from his enimies, should so shamefully set vpon his own felowes, & take that opportunity which fortune proffered, a time to be reuenged of his priuate aduersarie. When he was brought by him that had taken him prisoner, & Hidaspes saue him readie to sworne, and soze bloudied, which he caused to be skint straight with such thinges as were prouided therfore, because he determined to saue him if he might, he comforted him thus: I graunt you your life with all my heart, for it is a great praise to subdue the enemy in the fildes as long as he withstandeth by manhood, but when he is ouercome, with liberality. But what was þ matter that you were so false? I was false to you, answered hee, but true to mine owne prince.

Achemenes  
would kill  
Oroondares,  
but is slaine  
himselfe.

prince Then (saith Hydaspes) what punishment thinke you that you haue deserued, seeing y<sup>e</sup> you are ouercome: such as my prince ought to take (qd. he) of any of your Captaines that had kept their allegiance to you. Truly (said he) he would commend him, and sende him away highly rewarded, if he be a true king, and not a tyrant, and is desirous that other men by his example shoulde doe the like. But sir (said Hydaspes) you say that you be faithfull, but wil not you confesse that you plaide the foale in aduenturinge to match so many score thousands. He answered, I did not foolishly perhaps, seeing I considered my princes nature, who doth more punish the cowardly souldier, then reward the valiant man. I determined therfore to ioyne with you, and do some wonderful thing, contrary to y<sup>e</sup> opinion of men, as the like occasion of well doing doth oft happen in war, or if I hapned to escape, that I might haue a good excuse because I remitted nothing that I ought to haue done. When Hydaspes heard him say thus, he praised him greatly, and sent him to Syene, & gaue the chirurgians charg to looke very wel to him. Himself also entred y<sup>e</sup> towne, with certaine pyked men of his army, and all the men of what sort or age soeuer they were, of the city mette him, and cast vpon him and his armye, Garlandes and flowers, such as grewe aboute Nylus, and commended him greatly for his notable victorie. As soone as he came into the towne, ryding vpon an Elephant, insteade of a Chariot, he busied his minde about the seruice of the Gods, and sacred things, and asked of the originall of the feastes of Nylus, and if they could shew him any strange thing woorthy to be looked on. They shewed him a deepe well, which shewed the manner of Nilus, like vnto that at Memphis, made of hewed stone, wherein were lines drawn an elle one from another, into the which the water of Nylus broughte vnder the earth by a spring, & falling into these lines,

A pretty communication  
betweene  
Hydaspes &  
Oroondates

The nature  
of a cruell K.

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declareth to the inhabitaunts the ebbies and floudes of *Nylus*, by the number of the figures, which bare or couered, doe plainly tel the rising and falling of the water thereof. They shewed him also the strikes of dialles, which made no shadowe, because the Sunne aboute midsummer at *Syene*, going directly ouer the point thereof, giueth no shadowe, and by the like reason it shineth vpon the water which is in the bottom of their welles. *Hydaspes* maruailed not at this as a thing straunge vnto him, for he saw the like at *Meroe*: but when they talked of their feast and praised *Nylus* wonderfully, calling him the forme, and authour of all fruitfulnessse, the upholder of the vpper *Egypt*, and father and maker of the inferiour, which bringeth euery yeare a newe fertilitye thither, whereof the *Græcians* call it *Nylus*, and telleth them the course of the yeare, by flowing in summer, and ebbing in Autumne, and the flouders whiche grow in it in the spring time, and the broode of the *Crocodiles*, & said that *Nylus* was nothings els but y<sup>e</sup> yeare. Which opinion also the name approued, for if you diuide the letters contained therein, into vnities, if they be put together, will make three hundred sixty and 5. and so may there bee daies in the yeare. To bee shorte, when they added therunto the properties of y<sup>e</sup> flowers, and beastes that breed thereabout: *Hydaspes* said, this tale doth not only belong to *Egypt*, but *Ethiopia* also. And seeing that *Ethiopia* bringeth this floude to you, whether it be a God as you thinke, or a mingle mangle of all other floudes, you haue good cause to honour that which is the mother of your Godde. *Whe* doe so, saide the priests, as wel for other causes as that it hath giuen vs a preseruer and a God. When *Hydaspes* told them that they ought to praise reasonably, he entred into *Syene*, and solaced himselfe in the other parte of the day in banquetting with the chief Lords of *Ethiopia*, and the priestes of *Syene*, he gaue leaue to his armye to

*Nylus* runneth through *Ethiopia*, before it cometh into *Egypt*.

doe so too. There were great heards of beastes, flocks of Sheepe, many Goates, and Swine, whereof the Syenians gaue some to the armie, and some they solde. The next day after Hydaspes sitting in his royall throne, deuoted to his armie the Castell, Hoyses, and all the other bootie, as well that which he had in the Towne, as that he wonne in the fiede, according as euery man had deserued. When he was come to him that took Oroondates, Hydaspes said to him, aske what thou wilt for thy labour. He answered, I neede aske nothing, O king, but will be content with that I haue, if you be pleased therewith, which I tooke from Oroondates, and saued him according to your commaundement: and therewith shewed him the Deputies dagger, sette with precious stones of greate value, and wonderfull much woorth, so that some of those that stode by, cryed out it was too much for a priuate man, and a iewel more set for the king: Whereat Hydaspes smiled a little, and said, what can be more moete for a king, then that I shoulde be of such courage of minde, that I am not moued with his couetousnesse, but despise the same: Beside the law of armes giueth the victor leaue to take whatsoener hee fyndeth about his prisoners bodie, wherefore wet giue him leaue to keepe that which he might haue concealed, and we neuer the wiser. After him came they who tooke Theagenes and Cariclia, and said: O king, our bootie is not golde, nor precious stones, which is little woorth in Aethiopia, and are cast about by heapes in the kings Pallace, but we bring you a younge man and a maide, brother and sister, borne in Greece, which except your grace, are the tallest and fairest creatures in the world, wherefore vbe craue that vbe may be partakers also of your large liberalitie and bounty. Wel remembred said Hydaspes, for when you brought them to me, then I looked vpon them sleightly, vberfoze let some man bring them hither straight, and the other prisoners also. When

Hydaspes example may be commended amongst Priaces.

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were brought out of hande, so that one ran forthwith to the impediments without the walles, and tolde the keepers that they shoulde bring them to the king forthwith. They asked one of their keepers whose father was a Greeke, whether they should be carried, he answered, that king Hydaspes would see them, and therewith as soone as they heard Hydaspes named, they cried out, the Goddes be our comforte, because till then they were afraid least any other had reigned. The said Theagenes softly to Cariclia, now my heart, you shal tel the king of our affaires, seeing Hydaspes reigneth, whome you haue told me oft was your father. Cariclia answered, my deere, great buisines must be doe with great circumspection. For it is necessary that the endes of those things must be done with many circumstances, whose beginnings the Gods woulde haue verie troubleosome, and it is mete not to detecte that in a moment, which hath bene long a working, especially so that the head and principal point whereupon this buisines and inuention dependeth, I meane my mother Persina, is away, whome by the fauour of the Gods we heare is aline also. But if he giue vs away to any man, shal he not cut off all occasion how we shall come into *Æthiopia*, said Theagenes? you need not fear that, answered Cariclia, for we haue heard diuers times ere now of our keepers that we are kept to be sacrificed to the Goddes of *Merroe*; wherefore you neede not doubt, that either we shall be giuen away, or killed before we come there, seeing we be consecrated to the Goddes, which thing godly men cannot vndo, but if we througħ this our woeful mirth in hope to speed well, doe without consideration tell our estate, seeing that they be not here, who may knowe and beare witnes thereof. It is to be feared least througħ our negligēce, and that woorthily, we shall incense him that heareth vs, and make him angry, who will perhaps also make a mock of it, & we being

Great matters may not be sleightly handled,

Good men will not breake a vow

ing prisoners, and appoined to serue, will be so bolde to say that we are the kings children, and haue no probable, but fondly deuised arguments to proue the same.

But the tokens, said Theagenes, which I know you retained and kepe about you, will make for vs, and declare that we vse no fraude nor falshood. Tokens saide Carichia, are tokens to them that know them, and gaue me them, but to those that know them not, and can not vnderstand the whole matter, they are but a vaine treasure: and perhaps would make them lay theft and robbery to our charge. And put the case y<sup>e</sup> Hydaspes knowe some of them who shall perswade him that Persina gaue me them as a mother to her daughter: The surest token

It is naturall  
to euery creature  
to loue  
their owne  
kind.

Theagenes, that cannot be denied, is a motherly nature, by which it cometh to passe, that that which doth ingender, is pittifully affected by some secreete of nature, toward the which is ingendred. Shall we then neglect these things which may make all the rest seem true. As they thus talked of these things, they were almost come into the kings presence, and Bagoas also was broughte with them. As soone as the king saw them stand before him, he lifted himselfe by a little from his throne, and when he had saide: The Goddess be mercifull to me, he sat down againe, and was in a studie. When the Noble men of Persia asked him what he ailed, he made answer: I thought this last night, that I had a daughter, which suddenly was growen to such a stature as this woman is off, and though I toke no regarde to my dreame before, yet now by the beautie of this maid which is like her, I remember it againe. Those who were about him said that it was a fantasie of the mind, which often times would foreshew things to come.

Hydaspes  
dreame.

But for that time he made no account of it, but asked them what they were, and of what country borne. Carichia helde her peace, & Theagenes spake, that they were brother, and sister, borne in Greece. O noble Greece



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(said hee) who doeth other times bring forth good and honest creatures,; and at this time hast provided vs of good offerings, as to do sacrifice for our victorie. But why had I not a sonne also in my dreame? (sayde hee simplyngly to them that were by) for as much as reason would that I should haue seene this yong mans figure firste befoze the maydes. After this he turned his talk to Cariclia, and speaking Greeke, (which tongue is in prync with the Gymnosophistes, & princes of Aethiopia) saide: thou maide, why doest thou hold thy peace, and not answer to my question? Cariclia answered: at the Altars of the Goddes (to whome we vnderstande that we are kept to be sacrificed) you shal know me, and my parents. In what countrey be they (said Hydaspes to her again?) They be here (quoth she) and shalbe present also when we shal be offered. Thereat Hydaspes smiled, and said: surely this daughter bozne to me in my sleepe, dreames that her parents shalbe conueyed out of Greece into the middell of Meroe. Therefore let these be carried away, and kept as wel as they haue bin hitherto, to sette forth and adorne our sacrifice. But what is he that standeth by them so like an Eunuch? One of the men that stode by, answered, that he was an Eunuche in dede, whose name was Bagoas. Let him goe with these also, not as a sacrifice himselfe, but to see to this other maide ordained to be offered, that she may be kept chaste vntill the time come that she shall be offered. For Eunuches are very iealous, & therefore be appointed to take hede yf other do not that which they themselues are not able to do. When he had said thus, he looked vpon al the other prisoners, which came orderly, and told them, some whereof, such as seemed were bozne to be slaues, he gaue away, and such as were of good parentage, he let goe freely, saying that he commaunded ten young men chosen out of al the rest, & as many maides to be carried with Theagenes for that purpose, when he had

had answered every man that had neede of him. Last of all he spake to Oroondates, who was brought to him in a chariot, saying: for as much as I haue obeyned that about which we made this warre, I am not minded as many are, I abuse not fortune to desire to get more then other men haue, neither wil I make me a great empire because I haue gotten this victory, but am contente w<sup>th</sup> those boundes and markes which nature made at the firste, whiche parte *Aethyopia* from Egypt by the flures, wherein I obserue equitie, and returne, for as much as I haue gotten that I came down for. As for thee if thou line, be deputie of as much as thou hast bin before, and tell the king of Persia that thy brother Hydaspes hath with hand ouercome thee, but through the moderation of his mind hath released to thee all that was thine, and is desirous to keepe the amitie which is betwixt thee and him, (of which thinge hee maketh greatest account of any thing that is in the world among men) and wil not refuse to fight againe, if thou shalte attempt any thing hereafter. As for the people of Syene, I release to them the tributes that they were wont to pay, for ten yeeres, and charge & command you to do the same. After he had said thus, as well the Citizens, as the Souldiers that were by, thanked him, and clapped their hands so loud that the noise might be heard a great way off. But Oroondates held vp his hands, and laying them a crosse, fell downe and worshipped him, which thing the Persians are neuer wont to do to any strange king, and said y<sup>e</sup> that he presente, mee thinketh that I breake not the custome of my country to my king, if I adoe him who hath giuen me a Deputiship, neither do I any euil, if I do this to the iustest man in the world, who might haue slaine me: he hath graunted me life through his singular courtesie, and althogh, he might haue seized all into his owne hand, yet hath he giuen me my deputiship againe. Wherefore I promise both the *Ethiopians*, and

Hydaspes his  
equal mind  
and clemen-  
cy to Oroon-  
dates.

Hydaspes &  
his iustnesse  
commended  
by his enemy

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Persians if I live, that I will keep long peace, and continuall amity, and persourne to the Syenians that which I am commaunded. But if any thinge otherwise shall happen vnto me, the Goddes reward Hydaspes, and his house, and all his posteritie for the goodnesse he hath shewed to me.

### The tenth booke.

This last booke declareth how Hydaspes was receiued into his owne Countrey, and the manner of the Sacrifices which he did, then the acknowledging of Cariclia to be his daughter, and the enteraining of the strange Embassadours, with certaine actiue seates of Theagenes. After this is Theagenes assured to Cariclia by Hydaspes, and they are made Priestes, he the Sunnes, and shee the Moones, and doe Sacrifice. Then goe they to Meroe, where the secreter things appertaining to the mariage, are finished.

**T**hus lette this suffice to be spoken of that which was donne aboute Syene, which after it was come in so great daunger, by the clemencie and equitie of one man, suddenly receiued so gode a turne. Thus done, Hydaspes sent a great part of his army before, and wente himselte into *Æthiopia*, and the people of *Syene* and other *Persians*, followed him a greate way, and praised him much, and made many supplications for his god and prosperous health. First he toke his journey on the bankes of *Nylus*, and such other places as were nere vnto the same. After he came to *Cataracta*, and hadde done sacrifice to *Nylus* and the other Gods of that countrey, he turned aside, & went thzogh the middest of the countrey.

When he came to *Phila*, he gaue his army leave to rest and refreshed themselves two daies. There againe hee  
sent

sent away a great number of his meanest souldiers, but carried himselfe to fortifie the wals, and place therein a garrison. This done, he chose two hoysmen whyche should ride in post befoze him, and in certaine colones and villages change their hoyses with letters to Meroe to certifie them of his victorie. To the wise men which are called *Gymnosophists*, and are of the kings counsell hee wrote thus.

To the diuine counsell *Hidaspes* sendeth greeting.

*Hidaspes* letters to the counsellors of Meroe.

I certifie you of the victorie which I had of the *Persians*, yet I make not anye great account of the successe that I had in speeding so well, because I consider the changes, and vnsustablenesse of fortune, but salute and commend by my letters the priestthode, which as at all times, so hath it verie well at this time told me truth. Wherefoze I pray you, and as I may commaunde you, to come into the place appointed, that with your presence you may make the sacrifice moze acceptable to all the people of *Ethiopia*.

And to his wife *Perfina* thus.

Understand that we haue wonne the fielde, and that toucheth you most nere, are in good health. Wherefoze make some sumptuous prouision to doe sacrifice of thanksgiuing to the Godds, and when you haue shewed the wise men our letters, and exhorted them to be present, make haste to bee in the fielde befoze the rittie, which is consecrated to our Gods, the Sun the Moone, and Bacchus. When *Perfina* had read this letter, she said: surely this was my dreame that I had this night I thought that I was with childe, and brought forth a daughter which was marriageable presently, & I gesse that my sorowle in trauel betokened the battaile, and my daughter the victorie. Wherefoze go into the citie, and tell them of these ioyfull newes. And posses as shee commaunded them, and with garlandes of the hearbe

*Hidaspes* letter to his wife *Perfina*.

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Hydaspes  
wel beloued  
of his sub-  
iects.

beerbe Lotos, and groweth by Mylus, vpon their heads, and bzaunches of palme in their hands which they shaked, and shewed in the chiefe places of the citty, vppon great hozles, made report of victorie, and if they hadde said nothing else thereto, their gesture, and the habite of their bodies, would haue declared the same. Therfore all Metoe was soudainely full of ioy, & the people flocked together, and sacrificed day and night in euery family, create, and tribe, and went oft to the temples and were not so gladde of the victorie, as that Hidaspes was well, because that man hadde by equitie and courteous vsage of his subiectes, so wonne the heartes of them, that they loued him as their father. Persina after shee had prepared great boues of oren, and hozles, and many Sheepe, Quailles, and Griphes, with all manner of other liuing thinges, and sente them befoze into the sacred fielde, that of euery one kind of them might be a iust hecatombe, and such as were left should serue for that publike feast, shee went to the Gymnosophites, which dwell in the groue of Panne, and gaue them Hydaspes letters, and prayed them to fulfill the kings request in that behalfe, & do her a pleasure, and be an ornament by their presence to the sacrifice. They willed her to stay a while, and went themselues into the temple to pray, and asked counsel at the Goddes what was best to doe, and returned by and by. And Sisimichres which was chiefe of the kinges counsell, said: we will come, Persina, for the Gods command vs so to do: may they forsethewe that there shall be a sturre and busines in the sacrifice, but it shall haue a very good and delectable end, because that destiny shal without your trauaile bring to light a member of your body, and parte of the kingdome which was loste. All terrible thinges, sayde Persina, shall haue the better successe, if you be by: and I will send you worde, when I heare that Hidaspes is almost come. You need not (quoth Sisimichres) send vs any worde

woorde when hee will come, for to morrowe morninge  
will be he here, and so shall you haue knowledge by his  
letters anon. And it happened so indeed : for as soon as  
Persina was departed, and almoste come home to the  
kings pallace, a poste gaue her letters from the kinge  
that told her that he would be ther the next day. When  
by and by the contents of these Letters were notified  
in the towne, and the men onely were commaunded to  
meete them, but the women might not go out of the ci-  
tie because that the sacrifice shold not be defiled by any  
meanes, in as much as at that time they sacrificed to  
the cleanliest Goddess, the Sunne and Moone, and there-  
fore might no women bee present, but the priest of the  
Moone alone, which was Persina, for that the kinge is  
the Sunnes priest, and the Quene the Moones, by the  
custome of the countrie. Cariclia also shoulde be there,  
not as a looker on, but a sacrifice to the Moone. Then  
was there a great adoe in the city so that the men wold  
not tarie till day, but laboured all the nighte, to goe o-  
uer the flonde *Astabora*, some by the brydge, other that  
diuelled a farre off in boates that were made of reedes,  
whereof many growe there on the bankes sides : the  
boates bee very swift, as well for the matter that they  
be made of, as also for their burden, for they neuer carie  
aboue two or thre persons, for the reede is cut into two  
parcs, and of either will they make a boate. Meroe is  
the chiefe cittie of Aethiopia, in manner of an Ilande  
thre cornerd, about the which Nilus, Astabora, and A-  
safoba do runne. At the head is Nilus, and that is diui-  
ded into two partes : the other two floudes runne on  
both sides one by another, and meete at length, and fal  
both into Nilus, by reason of the greatnesse thereof,  
which is such that almost it maketh the Iland imitate  
the maine lande) for it is thre hundred threescore and  
fiftene mile long, and sixescore and fise broad.) It in-  
genbreth beasts of wonderfull greatnesse of all kindes,  
but

Nylus, Asafo-  
ba, & Asta-  
bora, flouds  
of Aethiopia

The length &  
breadth of the  
Iland wherein  
Meroe is.



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Wheate and  
other fruit of  
Æthiopia.

but especially elephants, and as there grow trees without the trauaile of men, so doeth it bringe forth much other fruite. For beside that, there are palme trees of greate heichte, which beare stozes of palmes, there is corne and wheate of such talnesse, that it wil hide a man on horsebacke alwaies, and sometimes though hee late vpon a Cammell, and it byingeth forth so much that they reape three hundred times so much as they sowe, & the reed that growes there is such as we spake of before: so that all that night was bestowed in passing ouer the riuers: which done, they went to meete Hydaspes, and receiued him with great shoutes and clamours, as if he had bene a god, & those went a great way before. When he was almost come into the sacred field, the Gymnosophistes came, and gaue him their hands, and welcomed him with kisses. When they had done, Persina met him in the temple porch. When they had made an ende of their praiers, and thanksgiuing for his victorie, and safe returne, they made them readie to the publike sacrifice, and hee late in a tabernacle made ready before for that purpose: that same was made of foure reeds, newly cut downe, foure square, so that at euery corner stood a reede to stay it vp in steade of a pillar, the toppe was made round, & couered with diuers boughes, the fairest whereof were braunches broken from the palme trees. In an other tabernacle hard by this vpon places about were set the images of that country Gods, and the pictures of the noble men, especially of Meinnon, Perseus, & Andromida, whome the kinges of Æthiopia suppose to be the authours of their stocke. In other seats beneath late the Gymnosophistes, and had in manner their gods ouer their heads: about these stood a crue of souldiers round, which with their shields before them kept back the multitude, and reserued a place in the midst for the sacrificers without all tumulte or disaile. As sone as Hydaspes had in few wordes declared to the people his victorie

victorie, and what he had done else luckily for the common wealth, he commanded them who had to doe with the holy affaires to beginne their sacrifice. There were three altars made, two which appertained to the Sunne and Moone, were set together: the third that was Bacchus, was erected a good way off, to him they sacrificed all manner of liuing things, because that his power is wel knowne, as I suppose, and pleaseth all. Upon the other altars to the Sunne were offered yong white horses, and to the Moone, a yoke of oxen, by reason that they helpe them in their husbandrie. Not farre from thence, while these thinges were in doeing, there was a sound vncertain voice heard (as is like would be among such a multitude) which cryed: let the sacrifice which our country accustometh to do, be now made for all our safeties, then let the first fruits that were gotten in the warre be offered. Hydaspes perceiued that they called for humane sacrifices, which are wont to be offered of those that are taken in straunge warres, and beckned with hand, and told them that he would by and by doe what they required: and therewith he commanded the prisoners appointed for the purpose to be brought forth, among whom cam Theagenes and Cariclia not bound, but garded about with men: all the other were heauie, and good reason why, sauing Theagenes, & Cariclia smiled, and went with a cherefull countenance, and alway looked vpon Persina, so that shee also was moued therewith, and sore sighing said: O husband, what a maide haue you appointed to be sacrificed: I know not whither euer I sawe so faire a creature: what a stout stomack: what a beautifull visage hath she: with how couragious a hart beareth shee this fortune: how doth shee moue my minde, by reason of her flourishing age: If the daughter that I had by you, which was so euil lost, had liued, she would haue bene almost as olde as shee. But husband, I would to God ye might deliuer her by  
some

The manner  
of their sacri  
fice.

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some meanes from this perill, surely I shuld haue great comfort if shee serued at my table and waited vpon me. Perhappes also the vnhappy creature is a Greeke, for neuer was there such a face in Egypt. She is a Greeke answered he indeede, bozne of father & mother, whome shee hath promised to shewe at this tyme, but I am sure shee shall neuer be able to doe that. But that shee should be deliuered from this sacrifice it is not possible, though I woulde and yet am I moued somewhat too with the maide, and haue compassion vpon her: you know that the law requireth a man to be offered to the Sunne, and a woman to the Moone, and because shee was broughte me first and ordained for this purpose, the people would be content with no excuse, onely one heape there is, if shee be founde not to be a cleane maide, without meddling with man, when she shal goe to the fire, seeing that the law willethe that she be as well cleane also, that is offered to the Moone, as hee that is sacrificed to the Sunne, as for Bacchus it made no great matter. But take heede that if shee be founde to haue accompanied with men, it be no honestie to take her into your house. Then saide Persina, let her be founde to haue done that, so shee may be saued: captiuitie, war, and banished life, so farre from her owne countrey, excuseth her though shee haue done any such thing, whose beantie is sufficient to make her to be forced. While she spake thus, and wept, but wold not haue them that were by to perceine so much, Hydaspes commanded fire to be brought, then were the young children gathered together, and the priestesses (which onely may touch it without any harme) brought it out of the church, and set it in the middell, and bad all the prisoners treade vpon it. All those that trode vpon it were burned in the soles of their feet, and were not able to abide it any while, there were spittes of goulde layde to the fyre which was wrought to such purpose, that it would burne euerie vnchast person, and  
him

Captiuitie &  
war maketh  
many an ill  
deed pardon-  
ed.

him that was soeſe woꝛne, but ſuch as had liued other-  
wiſe might treade vpon it and haue no harme. *Al* her-  
ſoꝛe they appointed theſe to *Bacchus* and other *Goddess*,  
ſaninge two oꝛ thꝛe maides of *Greece*, which were  
founde to haue kepte their virginitye. After *Theage-*  
*nes* alſo put his ſote to the fire and was found a maide,  
there was great wondering, both ſoꝛ that he beinge ſo  
tall and beautifull, as alſo becauſe he was ſo young and  
luſty, and had neuer to doe with any woman, and ſo he  
was appointed to be offered to the Sunne. Then ſpake  
he ſoftly to *Cariclia*, and ſaid : is ſacrificing the rewarde  
of ſuch as liue cleanly in *Ethiopia*, and ſhal they be ſlain,  
that keepe their virginitye? But *Cariclia* why doe you not  
now manifeſt your ſelfe? What other time do you looke  
ſoꝛ hereafter? will you tarry till one come to cutte our  
thꝛotes? After I pray you, and tell your eſtate, per-  
haps when you are known you ſhall ſaue me, if not, yet  
you without doubt ſhalbe out of danger, which thinge  
when I ſee, I ſhalbe better content to die.

When ſhe had answered him, that her time was now  
at hand, and that the whole eſtate of her Fortune was  
ſet vpon fire and ſeuene, ſhe taried not, til they comman-  
ded her, that had charge of that matter, but put vpon  
her the holy garment, that ſhee broughte from *Delphi*,  
which ſhe alway carried in a little ſardell aboute her,  
wrought with Golde, and other coſtly Iewelless, and  
when ſhe hadde caſt her haire abroad, like one taken  
with diuine furie, ranne and leapt into the fyꝛe, & ſtoode  
there a great while without harm, and her beauty then  
appeared a great deale moꝛe, ſo that euery man looked  
vpon her, & by reaſon of her ſtoale thought her moꝛe like  
a *Goddess*, then a mortal woman. Thereat was euery  
man amaſed, and muttered ſoꝛe, but nothing they ſaide  
plainely, and wondered beſide al other things. that ſhe  
being moꝛe beautifull then any mortal woman, and in  
her beſt youth had not loſt her virginity: ſo that diuers

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in the company were sorrowfull that she was fit to be offered, and would if they wist howe, gladly have deliuered her, for al that they wer very superstitious. But Persina aboue all other was most sorrowfull so that she said to Hydapes how vnhappy is this wenche, which boasteth so much of her virginity at such vnseasonable time, and must die for all this praise, but husbände, howe shall we do with her? He answered, you trouble me in vain, and for naught take you pity vpon hir that cannot be saued, but hath beene kepte from the beginninge (as may bee gessed) for the excellencye of her nature to the Godds alone. Then spake he to the Gymnosophistes, and saide: righte wise men, seeinge that all things are ready, why do you not begin to do this sacrifice? God defend (said Sisimithres in Greeke, that the people might not heare it) for we haue defiled both our eies, and our eares too much with this that is done already. As for vs, we will goe aside into the Church, for we our selues mislike, and suppose that the Goddes do not allowe suche abhominable sacrifice, as is done with men and women, and I would to God that we might also disallow and fordoe all the other sacrifices, whiche are made with slaughter, for as much as in our opinion that sufficeth which is done with prayers and other sweet sauiours. But tarry you (for ther is no dout but the king must needs be there to appeale the people) and doe this vncleane sacrifice, because of the oulde customs and decrees of Aethiopia, that must needs be done, yet so, that you shall haue need to purge your selfe afterwarde, and shall scant be able to do it, I thinke that this sacrifice shall not come to any god end, for diuerse causes, but especially for that God hath tolde me so, and because the fire standeth about these strangers, and signifieth that there is some God that defendeth them. When he had said thus, he and the rest that late by him arose, and wente their way. When Caricia lept out

What sacrifice the gods like best.

out of the fire, and ranne to Sisimithres, and fell flatte at his knees (in spite of the officers, which would haue stayed her, because they thought that her humility was for nothing els, but to craue that she might not die) and saide: moste wise men stay a while, for I haue a cause to pleade with the King and Quene, and I must haue iudgement thereon, and I heare that you onely giue sentence vpon such noble persons. Wherefore abide, and bee you iudges of this plea of life and death, for you shall know that it is neyther possible, nor iuste, to offer me to the G D D S. They heard what she sayde, gladdely and spake to the King, saying: heare you King, this appeale, and what this straunger requireth. Hydaspes smiled a little, and said, what iudgement may this bee? What haue I to doe with her? By what meanes should I come in her danger? What which she will say (quoth Sisimithres) shall declare. But quoth Hydaspes) take heed least this that you do be no iudgment, but plaine wrong: if I that am king shall stand to plead with a prisoner. Sisimithres answered, equitie and iustice hath no respect of honour and estate, but hee speaketh best, that bringeth best reasons. Hydaspes said: the lawe geueth you leaue to determine the controuerfies betwene the king and his subiects, not with aliens and strangers. Sisimithres answered, wise and discret men doe not measure iust thinges by countenaunces, and outwards appearance, but rather with equity. Well (quoth Hydaspes) let her speake, seeing it is Sisimithres pleasure, but it is manifest that she will speake nothing to the purpose, but some foolish deuised thinges, as such as are in extreame peril are commonly wont to do. Cariclia, though els she were of very bold spirit, for hope of her deliuey out of these daungers, which she trusted would come to passe, then was she passing mery, when she heard Sisimithres name, for that was he that firste toke her, and gaue her to Caricles a fenne yeres past,

Sisimithres  
defineth Iu-  
stice excellēt  
ly well.



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when he was sent Embassadur to Oroondates aboute the Smaragde mines, and at that time hee was one of the Gymnosophistes, and chiefe of all the rest. Then knewe not Cariclia him by his face, because she was separated from him very young, and but seven yere old, marry shee remembred his name, and was the gladder for that, because that she trusted that he woulde be her aduocate, and helpe her to be knowne. Wherefore she helde her hands vp to heauen, and sayd aloude, that all might heare : O Iunne, the founder of my Auncesters petygree, and ye other Gods, and noble men, you shall heare me witnesse that I say nothinge but trueth, and help me in this place, to which I shall bring due prowe, and there beginne. Doe you commaunde, O Kinge, strangers, or this-countrie men to be offered : Strangers (quoth he.) Then it is time (said she) that you seeke other to be sacrificed, for you shall finde me to be one of this countrie bozne, and your subiecte. He marueyled at this, and said she lied. Soft (quoth Cariclia) you wonder at smal things, there be greater matters then this, for I am not onely one of this countrie bozne, but of the blood royall. Hidaspes despised her words, and turned away as though they hadde bene to no purpose. Then (quoth she) father, leane off thus to despise and refuse your own daughter. Therewith the king not onely despised her, but wared very wroth, accounting that iudgement great scozne, and intollerable wrong, and said : Simithres, and the rest, how long shall she abuse my ouer great patience : Is not the maide stark mad : who of singular boldnes with lies seeketh to auoyde death, and saith she is my daughter, as if it were in a Comedy, and this but of a desperate mind, and fond deuiled matter : For my part (as you know) I neuer had so good luck, as to haue a childe, onely once it was tolde me that I had one, but I lost her by and by. Wherefore let me carrie her away, that delay the sacrifice no longer. So man shall

shall carry me away, saide Carichia, excepte the Iudges commaund, and you your selfe are iudged now, and do not iudge, nor determine. Perhaps, King, the Law suffereth you to kill strangers, but neither this law, nor the law of Nature will, that you kil your own children, for the Goddes shall proue this day, that you are my father, though you say nay. Every controuerſie in law, King, standeth vpon two points especially, that is to say, proue by writings, and confirmation by witnesses. By wrytynge and witnesses is euery controuerſie ended.  
 I will bring both to proue that I am your daughter, for a witnesse I will bring none of the common sorte, but himselfe the iudge, for the iudges opinion maketh greatly on his side that pleadeth any matter: and I will lay before you a writing which shall tell you both mine and your estate. As sone as she had saide this, she toke her falcia, that she carried about her, and vnfolded it, and gaue it to Persina. And as sone as shee saue it shee was streight so amazed that she could say neuer a word, and looked a great while vpon that which was written therein, and the maid together, so that for fear she trembled; and sweat soze, and was glad of that she saw, marry shee was much troubled with the suddenesse of the chance which hapned in such sorte as no man beleued it. Beside this, she feared if it were opened, least Hydaspes would suspect somewhat, and be too light of beleefe, or angry, and perhaps punish her, in so much that Hydaspes seeing her so amazed, said: woman, what meaneth this? Doth ought contained in this writing thus trouble thee? King, my Lord and husband (quoth she) I haue nothing to say thereto, but take it, and reade it your selfe, the same shall teach you well inough: and as sone as she had giuen it him, she sat downe againe very sad.

When Hydaspes had it, and had called the *Gymnosophistes* to reade it with him, he ranne ouer the same, and marueyled much thereat himselfe, and perceined well that

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Sisimithres was abashed, and that six hundred thoughts arose in his minde, so that he looked oft vpon the fascia, and oft vpon the maide. When he had red all, and was thoroughly instructed as well of her exposition, as of cause thereof, he saide: I know well that I had a daughter, which for all that it was tolde me that she was dead, & Persina said so her selfe also to me yet now I know that she was sent abroade to seeke her fortune. But who was he that tooke her vp, saued her, and nourished her thus, or who was he that carried her into Aegypt? was he taken with her? to be short, how may I know that this is she, and whither that which was cast forth be not dead, and some man when he hapned to find this, wold abuse his good luck, and giue them to this maide, and make her play this part, and so seaze the great desire that we haue to haue a childe, by subbozning some changeling and colouring the trueth with this fascia.

To this Sisimithres answered, I can resolute you of your first doubt: for I am hee that tooke her vpp, and kepte her secretly, and carried her into Aegypt when you sent mee Embassadours thether. You knowe well enough that wee may not lye. And I know this fascia, which is written with the letters of the kinges of Æthiopia: wherefore wee neede not doubt that it was deuised any where else, and you haue good cause to knowe it, because it is written with Persinaes hand. But there were other tokens also that I gaue to him who receiued her of me, which was a Greeke, and by seruing a good and honest man: I haue them also said *Cariclia*, and so shewed them the iewels, with which slyght Persina was more assonied then she was before. And when Hydaspes asked her what they were, and whether she knewe any of them: gaue him none other aunswere, but that she knewe them, marry it was better to make further trial of these thinges at home. The was Hydaspes troubled againe, and almost beside himselfe; but *Cariclia* said, these tokens

tokens my mother gaue me, but this ring is yours, and then she shewed him the *Panarbe*. *Hydaspes* knewe it, for he gaue it to *Perfina* when he was betrothed to her, and said, these tokens be very good, and mine owne, but yet I know not that you haue them as my daughter, & haue not come by them by any other meanes. For to omit other things, your colour is strange, and the like is not sene in *Aethiopia*. Shee was white too (sayde *Sisimichres*) that I brought vp, and the terme of yeeres doth well agree with the age of this maide, for that the time of the exposition was senentene yeeres agone, and she is senentene yeeres olde, more her eyes wil proue no lesse, and all the habite of her body is like her that I sawe at that time. *Sisimichres* (quoth *Hydaspes*) you haue sayde very wel, and rather haue defended this cause as an advocate, then sate vpon it in iudgement: but beware that while you go about to take away part of this doubt, you charge not my wife with a very hard matter. How is it possible by reason, that seeing we bee both *Aethiopians*, should begette a white childe? *Sisimichres* then looked aside vpon him, and smiling scornefully, said, I cannot tell what ayleth you, that you presently be thus affected, that you ascrib this patrocinie to me as a faine word: thye blame, which I thinke I ought not to neglect. For we call him the best iudge which is a patrone and defender of equity, but why doe I not rather defende you then the maide: seeing that I haue proued you to be a father by the helpe of the Gods. And shoulde I nowe dispise her, to whom I haue kept for you from her cradle? But thinke as you will of vs, we passe not a point. For we liue not to please other men, but seeke to contente our own consciences with onely honestie, and meer equity. As touching the question of her colour, the *fascia* annu- sweareth you, that *Perfina* conceived such a figure by looking vpon *Andromeda*, when you had to do with her: if you desire to be fully satisfied herein, and be made to

S. ii.

Who is the  
best iudge.

believe

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belæue without deniall, the picture is at hand, looke vpon Andromeda, who is as wel expresse in the maide, as in the picture without any difference. This said, the officers brought the image which was carried away before, and when they hadde set it by Caricia, there was such a shout among the people, by reason that those who were neare, tolde them that were a farre off, and could not heare what was done, that for ioye they wisse not what to doe. So that Hydaspes also could not distrust any longer, but stood (a great while, what for ioy, and wondering) still and stirred not. Yet quoth Sisimichres we wante one point, stripp vpp your sleue maide, for there was a blacke spotte about your elbowe: it is no shame to be stripped for trial of your parents & kindred. Caricia vncouered her lefte arme, and aboute it there, was in a manner a mole, much like to the streakes that Elephantes haue. Persina could rule her self no longer, but suddenly went out of her throne, embraced her, and wept, and for the exceedingnesse of her ioy, whiche she coulde not conceale, she made a certaine muttering, and she wanted but little to haue fallen with Caricia. Hydaspes had pittie vpon the woman, when he saw her lament so, and himselfe was like affected in his minde too, but he kepte teares out of his eyes, as if they hadde bene made of iron or horne, and so looked vpon y<sup>e</sup> which was done. And although his mind was moued as wel with a fatherly affection, as with a manly courage, so y<sup>e</sup> he was drawne both waies, yet he was at length overcome of nature, which overcommeth al thinges, & did not onely suffer himselfe to be perswaded that he was a father, but was also affected like a father: so that, when he saw Persina fall with her daughter, she took her vp, embraced Caricia, and with teares, as with an offering, made a fatherly league with her. Yet did he not forget what he had to do, but stood still a while, and looked vpon the people, which were affected like him, & through ioy,

and

Caricia knowen for Hydaspes daughter.

and pittie, wept to see that strange hap, and would not heare the cries which commaunded silence. Wherefore he stretched out his hande, & bad them be still, and when he had appeased them, he saide: ye that be present, the Goddess contrary to all hope, haue declared that I am a father as you both hear and see, and y<sup>e</sup> this is my daughter. it is proued by many arguments: yet do I owe such good will to you, and my countrey, that without regard either to the succession of my blood, or ioy that I haue to be called a father, which all by her are like to ensue, am ready to offer hir to the Gods for your behoofe: and although I see you weepe, and are affected like men, and haue pittie vpon the vntimely age of the maide appointed to die, and to see me without all hope of succession hereafter, yet must I needs, though you say nay, perforce the custome of our countrey, and rather haue regard to the publique vtility, then my priuate profit. Surely I know not whether it be the Gods wil to giue her to me, & take her away againe at one time (as they did at the first when she was bozne, and now are like to do after she is found) but I leaue that to be scanned by your discretion: for I cannot determine whither they would haue her sacrificed whom they haue banished into the farthest part of y<sup>e</sup> world, & by a wonderful chance brought to me againe like a prisoner. Whith thing seeing it falleth out thus, though I haue not slaine her as an enemy, nor indammaged her since she was prisoner, yet now I know that she is my daughter, I wil make a sacrifice of her, if you desire it, without more ado: neither will I yelde to affection, which in another father perhaps deserved pardon, nor be abashed, nor desire you to be good to me, and graunt me this fauour that y<sup>e</sup> lawe of nature requireth, in sparing hir for my fantasie because we may appease the Goddess some other way, but euen as you haue been like affected as I, and as sorrowful for my mishaps as your owne: so wil I make more account

The oration  
of Hydaspes  
shewing the  
duty of a  
good king.



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of your weale publike, then mine own priuate commo-  
ditie, without any respect at all to this miserie, neither  
will I let by sorrowfull Perinas teares, who hath now  
at this time seen her first child, and is a mother, and that  
by and by be spoiled thereof. Wherefore if you wil leaue  
your weeping, and fruitlesse pittyping of me, and let vs  
goe to our sacrifice. Now to thee my daughter (for first  
and last will I call thee by this pleasaunt name) whose  
beautie is pierles to no purpose, and hath found thy pa-  
rentes in vaine, which hast in an ill time hapned vpon  
thine owne countrey, worse to thee the any strange land,  
who hast bene safe in other countreys, but art in dan-  
ger of death in thine owne, trouble not my mind with  
sorrowfull weeping, but if euer thou diddest shew thy  
selfe to be stout of courage and princely mind, now pluck  
vp thy heart, and follow thy father, who cannot prouide  
a marriage for thee, nor bring thee to bed in any costlye  
bowers, but make thee ready for sacrifice, and beare be-  
fore thee, not such tapers as are used at byridals, but ap-  
pointed for sacrifice, and is in will to make an offering  
of thine unspeakeable beauty: and you gods bear witness  
if affection hath caused mee to speake any thinge scante  
godly or religiously, who haue both caled hir my daugh-  
ter, and am ready to take her life away. When he had  
saide thus, he took Cariclia by the hande, and made as  
though he would haue carried her to the fire vpon the  
altars above, and desired them to let the wordes that  
he spake, take such rote in their mind, that they would  
suffer him to do as he said. The whole multitude of the  
*Æthiopians* was moued with this that he said, & would  
not suffer him to lead Cariclia one foot further, but cried  
out suddenly alowde, saue the maide, saue the blondest  
royall, saue her whom the Goddess will haue saued, we  
thanke you, you haue done to vs so muche as the lawe  
requirerh, wee acknowledge you for our god king, ac-  
knowledge your selfe to bee a father, the Gods forgine  
us

Tokens that  
the people  
loued their  
king well.

vs this office, you shal more displease them if you with-  
stand their wil: let no man be so bold as to kil hir whom  
they haue preserued: you that are y<sup>e</sup> father of y<sup>e</sup> people  
abrode, be father in your owne house at home also. And  
fiftie hundred things like these they spake to him. Atte  
of all to declare y<sup>e</sup> they would not let him indede, they  
stepte befoze him, and would not suffer him to goe foze-  
ward, but desired him to appeale the Goddes with some  
other sacrifice. Hydaspes was content with all his harte  
to yeld in this matter, and without much ado to beare  
this wished inforcement, and gaue the people leaue to  
with him ioy of his good luck that he had, whom he saue  
to be very ioyful, thinking that anon they would make  
an end of their owne accorde. But he standing neare to  
Cariclia, saide: deere daughter, that thou art my childe,  
both by tokens is proued, & wise Sifimithres beareth wit-  
nesse, but aboue all, y<sup>e</sup> fauour of the Gods hath declared.  
But what fellow is this, that was taken with thee, and  
is now at the altar ready to be sacrificed, or howe dyd  
you call him your brother when you were brought into  
my presence at Siene first? For I thinke that hee shall  
not be proued my sonne to. For Persina had no more but  
you at one time. Cariclia blushed, & cast downe her eyes,  
and saide: I told you an vntroth in that he said he was  
my brother, but necessity forced me to make that excuse.  
But what he is indede, he can tel you better then I: for  
he is a man, & therefore wil not be afraid to speak more  
boldely then I that am a woman. Hydaspes not percei-  
uing what she meant, said: my daughter, pardon me,  
because I haue caused thee to blush in asking thee a que-  
stion, whereto a maide ought not to aunswere. But sit  
you in the tabernacle with your mother, who will bee  
more gladde of you now, then when you were bozne of  
her, and wheras she is ill at ease, comfort her with your  
presence, and tell her your affaires. I will see to the sa-  
crifice, and seeke out some other maide, if there bee anie  
to

The people  
will not let  
Cariclia be  
sacrificed.

## *The Æthiopian History*

Cariclia by  
many circum-  
stances decla-  
reth her loue,  
but her father  
vnderstan-  
deth her not.

to be found that in your stead may be sacrificed with the young man. Cariclia almost cried out, when she heard that the young man should be sacrificed: yet (because it was best) with much ado she concealed her madde affection, and touched the mark againe almost, and said: sir, you shall not neede to seeke any other woman, seeing the people haue remitted through me that parte of the sacrifice. But if any require it, you shall not onely seeke another woman, but another man too: if you do not, the muste you sacrifice none other but me with him **GD** forbid, (said he.) But why say you so? Shee answered, because that the Goddes haue appointed that I muste both liue and die with this man. Hydaspes not yet perceiving the effect of the matter, said: daughter, I praise this your curtesie, in that you haue pity vpon this Greek stranger, and your fellow, with whom in your iourney you haue salne acquainted and desire to saue him. But he cannot bee deliuered from this offeringe. For neither pity nor religion will admitte that the custome of our countrey be all broken as concerning the making of sacrifice for victory: beside this, the people wil not be content, which scante was moued by the goodnesse of the Gods to pitie thee. Then said Cariclia, O king, for perhaps I may not call you father, if the gentlenesse of the Goddes hath saued my body, let the same gentlenesse also saue my hart: who is my hart, the Gods which haue by fatal destiny appointed this, do know very wel. But if this will not be granted, and that the daughter of this stranger must needes adorne this offeringe, graunte me one request. Let me kill the sacrifice, and I will get me a name of stoutnesse among the Æthiopians, with a sword which shall bee the greatest thinge, and desire that euer you shall be able to giue mee. Hydaspes was troubled with this, & said; I vnderstand not what this contrarietie in your mind meaneeth: who euen now did goe about to defend him and saue the stranger, and now would

would with your owne hand kil him, as if he were your mortall enemy. Neither do I see what honesty or glory can be in this fact, for one of your age. But put case ther were, yet may you not by the lawe, for this is onely lawfull for the priestes of the Sunne, and Moone, and that not to all, but to the man that hath a wife, and the wife that hath a husband. Seeing it is so, your virginity will not let you haue your requeste, whiche where- vpon it should grow, I cannot tell. Truly saide Cariclia to Persina in her eare, that neede not to lette me for if you will be content mother, there is one that can supply that name well enough. Wee will be contente saide Persina merily, and God willing wee will marry thee to such a one as wee shall thinke worthy both for you and vs. Cariclia spake more plainly, you need not choose him that is chosen already, and as thee was aboute to saye somewhat more openly (for the present perill that shee sawe Theagenes in befoze her face imboldened her, and made her lay aside her maidenly shamefastnesse) Hidas- pes would heare her no longer, but said: O ye Goddess, how saime you to mingle euill things, and good togea- ther to vs, that you may lesse one way or other this vn- looked for felicity of mine, in as much as you haue giuen me a daughter, that I thought not vpon, but haue made her in a manner mad: for shal we not iudge her foolish, that speaketh too fond things: She called him her bro- ther that was not so. When she was asked what this stranger was she answered she knew him not: then sought she to saue him as her friend, whome she knewe not: which when it was denied her, she besought mee that she might kill him as her most enemy. When this could not be graunted her, because it was lawefull for none to doe it, but such a one as hadde a husbande, shee saide that she was married, and named not to whome. How can she haue a husband, whome she fire declared hadde neuer to do with her: Except this do erre in her alone

## The Æthiopian History

alone which is the surest rule that the *Æthiopians* haue, and neuer yet was proued contrarie, & would giue her grace, when she trode vpon it, to be vnburned though shee had lost her maidenhead. At fewe wordes, I neuer saw any but she, that made the same man her friend, and enemy in one minute of an houre, & fained to haue a brother and husband, which neuer was so.

Wherefore wile go you into the tabernacle, and see if you can bring her to her wittes againe, which is either made madde of the God that commeth in this sacrifice, or else is beside her selfe with too much ioy, for the good lucke that she looked not for. And I will goe aunswere the ambassadours which came from diuerse countries, and receiue such things, as they bring to welcome mee home after my victorie, vntill they haue found out another to be killed in her place, whom I haue appointed for that purpose. As soone as he had saide thus, he sate in a high chaire, not farre from the tabernacle, and commaunded the legates to come, and let him see what they brought. Harmonias the herauld asked him whither all should come together, or orderly euery nation by it self.

Meroebus a  
yong king, to  
whom Car-  
clia was after  
promised to  
wife.

Lette euery one come orderly (quoth he) that I may honour euery man as he deserues. Wherefore (quoth the herauld) shall Meroebus your brother sonne come firste, who came euen nowe, but he carrieth till the souldiers that be about doe make him come. Thou dolte (quoth Hydaspes) why diddest thou not tel me of him presently seeing thou knowest that he was no legate but a king, and my brothers sonne that deceased but late, whome I haue placed in his throne, and by adoptio haue made mine owne heire to. All this I knewe, & king, sayde Harmonias, but I thought it best to tarry a time, for if a heraulde, haue neede to do any thing, especiall ye hee ought to tarry and wait for opportunity of time. Warden me therefore I beseech you, if I durst not be so bold as to break off the pleasant talke, that you had with the

Queenes

Quenes. Let him come therefore nowe saide the king. He went as he was commaunded, and came by and by againe with his charge. Then came Meroebus, a tall and proper young man, at that time conning to mans estate, for he was seauentene yeare old, and higher then al other that were there, and had a comly crue of godly fellows that waited vpon him, and the Aethiopian armie with greate admiration and reuerence, made him readie way. Neither did Hydaspes farrie in his seat, but arose to welcome him, and embrace him with a fatherly affection, and set him beside him, and taking him by the right hand, saide, my sonne you come in god time, you shall beside celebrazion of this solemn sacrifice, with me for my victoꝝ, be royally married. For our Gods and the founders of our stocke, and the other heauenly personages, haue prouided me of a daughter belike which shal be your wife: the secrecies whereof you shall know hereafter, at this tyme if you haue ought to do with the people vnder your dominion, tell mee.

Meroebus when he heard of a wife, what for ioy and shame, coulde not hide himselfe so in his blacke colour, but that men might perceiue that he blushed, and after he had stayed a while, he said thus: father the other legates that come, will giue you of the best, and most precious thinges that growe in their countries: but I, because you haue bene valiant in battaile, & declared your excellent manhode in noble exploitēs, haue thought it good to giue you a like gift hereunto, and therefore I giue you a man so well practised in bloodshedde and warre, that there can none be founde which dareth to haue to doe with him, in waisting and fighting, with plūmets of leade, and in all manner of other exercises so sturdie, that no man is able to withstand his strength. Wherewith he badde the man come forth. Hee stepte out, and fell downe befoze Hydaspes, and was of such stature, being a man of the olde making, that when he stouped to kisse

Meroebus  
presenteth  
Hydaspes  
with a champion.



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kisse the kinges knees, hee was as high almost as those that stood about him. This done, he tarried not till hee was commaunded, but put off his apparel, and stood naked, and made challenge against all that would come, either with weapon, or with hande. After the kinge sawe that none would come forth, though he had made diuerse proclamations, he said: you shal haue a gift of vs like your selfe. And then he commaunded to fetch the old elephant, which was very great. When the beaste was brought, he receiued it gladly, and the people suddenly fell in a great laughter, being well pleased with the kings civility: many after they had laughed, and iessed enough, it seemed they were ashamed of their facte. After whom came the ambassadours that the Seres sent, and brought to him two garmentes, one purple, and another white, the varne thereof was spunne of the spiders that breed in their countrey. After these giftes were receiued, and they had desired the king that suche of their countrie men as were condemned in his prison might be deliuered, and had obtained their lute, the ambassadours of Arabia Felix came and offered to him odorous leas, both of oliues, and cinamon, and other swete sanours that grow in Arabia, woth many talents, so that euery place was full of swete odours. After these came they of Trogloditis, and brought golde, and a couple of Gryphes with bydes of golde on theyr heades. Then came the Bleminges which carried bows, and arrowes made of Dragons bones, and saide: wee bring you, O king, such giftes as are not in value equal to the other, yet was there good accompte made of them (as you can say your selfe) at the flore in battaile against the *Persians*. They are (qd. Hidaspes) more woth the then other of greater price, for these are the cause why the other are brought vs: and then he bad them tell him what they requested. When they desired to haue their tribute abated, he released them of all fourtiens yeres.

This

What the ambassadours of happy Arabia gaue. what the troglodites gaue and the Bleminges.

This done, when all were come that had anye message to doe, and were as well, or better rewarded then their giftes deserued. Laste there came the legates of the Axiomita, who paide no tributes, but were his confederates, and in league with him, wherefore they reioyced with him for his prosperous, and luckie voyage, and broughte him giftes tw, and amonge other a beaste of wonderful and rare nature, as big as a Camell, whose colour was spotted, and vpon his skinne there was like scales, his latter part was very lowe, and Lionlike, but his shoulders, forefeete, and breaſte, were farre beyond the proportion of his other members: his necke was slender, and though the rest of his bodie was great, yet was his throat very smal, his head was in fashion lyke a Camels head, but it was not past twice so bigge, as the Libian ostriches heade, wherein he roled his eyes, terrible, as if there had bene in them some redde leade: his gate was neuer chaunged, but wente not lyke noe beaste either of the earth or water, but hee moued his legges on either side both at once, so that he moued his right legges, and left legges, not in order, nor one after another, but all his halfe body, with either of them: he was so tame and gentle to be dealete withall by vse, that he would be ruled of his keeper, with a little corde, and rather follow his will, then the line he was tied in, as sone as the beaste was brought in sight all the people were afraid, and suddenly called it of the fashion and pꝛincipall parts of his body Camelopardalis, and it made a great araie in all the place about the which the menne stode. For suche a chaunce befell, at the altar of the Moone stode twoe Bullockes, and at the altar of the Sunne, foure white hoxses to bee sacrificed: when the monstrous and strange beaste came in sight, they were as sore troubled, and afraid as if they had scene a spꝛite, and one of the bulles, which as might be thought satwe the beaste alone, & two hoxses brake out of their bandes that

The Axiomita giue Hidaspes a straung beaste which is here descri-bed.

## *The Ethiopian History*

that held them, and ranne about as fast as they could, marry they could not breake out of the compasse of the army, because the soldiers with their shields had made, as it were a wall round, but they ran here and there, & ouerthrew all that stode in their way, were it vessel or any things els, so that there was a great shout, aswell of those to whome they came for feare, as also for ioye and pleasure that other had to see them ouerrunne their mates, and tread them vnder their feete.

A wonderful  
actiue teat of  
Theagenes.

Wherefore Persina and Cariclia, could not be quiet in their tabernacle, but commaunded to drawe the curtain aside, and looked vpon that, that besel There Theagenes either moued with his owne manly courage, or els stirred forewarde with strength, sent him of God, when he sawe his keepers that attended vpon him, dispersed here and there, with the tumulte start vp suddenly (for before he knaeled at the altar, and toke euery minute to be slaine) and toke vpp a cleaft sticke, whereof there lay a great many vppon the altar. and leapt vppon one of the hories that was broken lose and holding him by the mane insteade of a brydle, and with his heeles, and the cleft stick making him to go, solowed the Bull. At the firste euery man thought that Theagenes woulde haue bene gone, and therefore incouraged one another that they would not let him goe out of compasse of the souldiers. But by that hee did after, they sawe he did it not for feare, nor to auoid the sacrificing: for when he had ouertaken the Bull, in verry shorthe time, hee toke him by the taile, and drawe him forward of purpose to weary him in making him runne faster, which way soeuer he wente, hee followed after him, and with greate skill so toke heede to his shorthe turnes, that they hurt him not. After he had acquainted the Bull with this, he rode at his side, so neare that their skinner touched, and their breathes and sweatte were mingled together, & he made them keepe so equall

a course too, that those who were a farre off, daemed that they had bene made but one, & commended Theagenes to the heauens that had so straungly yoked a horse and a Bull together. And vpon this looked all the people: but when Cariclia saw it, she trembled and quaked, because she knew not what he meante, and was as sore afraide of his hurt, if he should by ill happe haue a fall, as if she should haue bene slaine her selfe, so that Persina espied it, & said: daughter what lackest thou? Thou seemest to be in euery daunger that this stranger is in. Truly I my selfe also am somewhat moued with him, and I haue pity of his youth, and I wish that he might be saued from this danger, and be not sacrificed, so that the seruice of the goddes might not be altogether vnperfect and neglected of vs. What is a iest indeede (said Cariclia) to wish that he might not die for that cause that he mighte not liue. But mother, if you may saue the man, you doe me a pleasure. Persina not suspectinge the troath, but that she was a little in loue with him, whye thou shouldest not be saued, yet be not afraide to tell thy mother what acquaintance thou hast with him, said: although he may be so carefull for him, though indeede this be a youthful motion, and scant conuenient for a maide? A motherly nature knoweth how to conceale her daughters fact, and also one woman anothers escape, because perhaps they are like affected. When Cariclia had very sorrowfully wepte, she saide: In this point aboue all other I am vnhappy, because when I speak to those that are very discrete, and quicke witted they vnderstand me not, and when I tel them my calamities, they think I touch them not: now am I forced to tell the plaine troth, and hereafter to accuse my selfe openly. As she hadde sayde thus, and was about to tell her the matter truly, she was stopped by a great crie of the people againe.

For Theagenes, after he had let the horse runne as fast as he could, so long till his breath was equall with the

The propriety of a motherly loue.

## *The Ethiopian History*

Bulles head, he let him go at libertie, and fel vpon the Bulles head betwéne his hornes, and cast his armes about his head like a garlande, and clasped his fingers on his forehead before, and let the rest of his body hang downe by the righte shoulder of him. So that the Bull in going, hurte him a little. After Theagenes perceiued that hee was weary with the greate burthen, and hys muscles were faint with too much trauell, and that he came before the place where Hydaspes sate, hee turned himselfe before, and sette his face before the Bull, who beate vpon his hoies side, & so tripped him. He being let of his course, and overcome with the strength of y<sup>e</sup> yong man, fell downe vpon his head and shoulders, so that his hornes stuck so fast in the ground, that he could not moue his head, and his face stode vpward, with which he sprauled in vaine a great while, and by his feeblenes declared that he was overcome. Theagenes lay vpon him, and with his left hand helde him down, but lifted his right hand to heauen, and looked merrily on Hydaspes, and all that were there elce, who laughed, and were much delighted with that sight, and they heard that the Bull with his lowing declared the famousnesse of the victory, as well as if it had haue declared with a trumpet. On the other side was a great shoute of the people that said plainly nothing that one could vnderstand to his praise, but with their wide throates, and gaping mouthes (as in like assemblies doeth oft happen) they seemed to extoll him to the heauens with one consente. Then by commaundement of Hydaspes, the Officers ranne, and some brought Theagenes to him, other tied ropes about the Bulles hornes, and toke vp the horse, and ledde them to the altars againe. And as Hydaspes was aboute to say somewhat to Theagenes, the people both delisted with the young man, and were singularlie minded to him, euer since they sawe him first, and also maruelling at his strength, but rather for spighte they had

had at Mercebus Aethiopian champion, cryed with one voice, let this fellowe be matched with Mercebus man, let him that receiued the Elephant, haue to doe with him that overcame the Bull. And because they were verie instant. Hydaspes was content: wherefore the Aethiopian was brought forth straight, who looked cruelly round about him, and went on his tiptoes stretching himselfe, and shaking his armes very arrogantly. When he was come neare, Hydaspes saide to Theagenes in greek, stranger, the people willethe that you shall haue to doe with this fellowe. I am pleased to doe as they will haue me, said Theagenes: but in what sorte must we be matched? In wrestling quoth Hydaspes. Why shall we not rather fight with swords (quoth he) that either I may do some excellent fact, or els with death if I be slaine content Cariclia, who hitherto hath concealed our estate, or rather giuen me my last farewell. What you mean (quoth Hydaspes) to talke of Cariclia I knowe not, but you must wrestle, & not fight with weaps, because it is not lawfull to see any blood shed before the sacrifice be done. When Theagenes perceined y Hydaspes doubted least he should be slaine, & said: you do well to keepe me for the Goddes, and they shall haue respect to my businesse. And then he toke dust, and cast it vpon his arms and shoulders, that were yet sweate with the chaling of the Bull, and shakked that off, that it sticke not fast to his bodie, and then stretched forth his handes and toke some footing, and bent his legges a little, and stooped lowe, at a worde all partes of his body were ready, so that he stood, and with great desire awaited for the aduantage at the close. The Aethiopian seeing this, laughed iresfully, and triumphed scornfully vpon him: and ran suddenly vpon him, and with his elbowe hit Theagenes in the necke, as soze as if he had striken him with a leauer, and then drew backe, and laughed againe at his owne foolish conceite.

Theagenes  
wrestleth  
with Meroe-  
bus his man,  
& ouercom-  
meth him.



## *The Æthiopian History*

But Theagenes like a manne alway from his cradle brought vppe in waztling, and thoroughly instructed in Mercuries arte, thought it good to giue place at first, and take some triall of his aduersaries strength, and not to withstand so rude a violence, but with art to delude the same. Therefore he skouped lower, and made semblance as though he had bene verie sorrowfull, and laid his other side to receiue his other blowe. And when the Æthiopian came vpon him againe, he made as though he would haue salne flat vpon his face: but as soone as the Æthiopian began to despise him, and was encouraged well, and came vnadvisedly the thirde time, and lyfted vppe his arme againe to take holde of him, and putting his right arme vnder his left side, and by lifting vp his hande, ouerthrewe them on a heape, and casting himselfe vnder his arme pittes, gryped his gozrebelly with much adoe, and forced him with his heeles to fall on his knees, and then leapt on his backe, and clasping his feete aboute his priuie partes, made him stretch out his legges, wherewith he did stay vp himselfe, and pulled his armes ouer his heade behinde him, and laid his bellic flatte vpon the earth. For this sad the people gaue a greater shout then they did before, and the king himselfe could stay no longer, but started from his seat, and saide, O hatefull necessitie: what a man are we forced to kill by our lawe? And when hee had called him vnto him, he saide: young man, there lacketh nothing, but that thou be crowned before the sacrifice: surely this thy famous and notable victorie, but vnprofitable, and not continuall to thee, deserueth a crowne. But for as much as I cannot deliuer thee from this presente perill, though I woulde yet will I doe all that I may for thee, withoute breache of the lawes. And therewith he putte a crowne of golde vpon Theagenes head, and diuers men did see him weepe. Theagenes said, then

I require you to let me obtaine this request at your hād according as you haue promised. If there be no way to escape this murthering, commaund me to be killed by the hand of her that is found your daughter to day. Hydaspes was bitten with this word, and considered Caricias request, which was like this, yet he iudged it no great matter to scanne it narrowly at that time, & say: *Stranger,* I had thee aske that which might be graunted, and I promised to performe it: beside, the law precisely willet, that she that killeth the sacrifice, shoulde haue a husband. She hath a husband to, saide Theagenes. This man is mad, saide Hydaspes, and beside him selfe, and one that hath giuen ouer himselfe to death. The fire declareth that she is a maid unmarried, and neuer had to do with man, except you meane this *Meroebus* (I cannot tell how you shoulde come by knowledge thereof) which is not yet her husband, but I haue promised her to him. Neither is he like to be, saide *Theagenes*, if I know *Caricias* mind, and if you will belaeue me as a sacrifice. *God sir,* said *Meroebus*, no sacrifices y be alieue, but such as be killed, and cut vp, do with their intrailles tell the souldiers what shall insue. *Wherefore* father you said well that this straunge merchaunt was mad, and spake nothing to any purpose. *Wherefore* if you will let one carry him to the Altar, and when you haue dispatched your other matter that you haue in hand, then may you go about the sacrifice.

Then was *Theagenes* carried as commaundement was giuen. But *Caricia*, who was comforted a little because of his victorie, and hoped for better lucke: when she sawe him ledde away, was then in sorrow againe, and *Perfina* comforted her diuers and sundry wayes, and tolde her that he might happen to bee saued, if she woulde tell her the rest more plainly. *Caricia* seeinge the time would not permit her to dylne off any longer,

¶ Ity.

tolde

*Meroebus* offered for that his champion had the spoile.

## *The Æthiopian History*

told the chiefe and principall points to her. That while Hydaspes asked if there were any mo who had ought to say. Hermonias answerd, here are no mo but the people of Syene, which with other presentes brought letters from Oroondates, and they came but euen now. When Hydaspes gave them leave to come to him, they delivered the letters, which he opened and read: the contents whereof were these:

To Hydaspes the gentle and fortunate king of the Æthiopians, Oroondates the great kings deputie, sendeth grating.

Oroondates  
letters to Hy-  
daspes.

For as much as when you overcame me in battell, but more in lofty courage of mind you gave me a whole deputishippe of your owne courtesie, I shall think it no marvaile if you performe a small request now. There was a certaine maide who in carriage from Memphis, happened to fall into your handes by chance of warre, and it was tolde me of such as were with her, and escaped out of your danger, that you commanded her to be carried captiue into Æthiopia, this wench I desire you to sende me, both for her owne sake, but mooste for her fathers, for whome I would see her safe kepte, he hath traualled farre for her, and in this trauel he was taken prisoner in this time of warre by my souldiers, which lay in garrison in Eliphantina, whome I spied, when I tooke the viewe of those that escaped out of the battell, and he desired that he might be sent to your clemencie: you haue him such a man among the rest of the ambassadours, as may with his maners alone declare that he is a gentleman, and worthy onely with his behauiour to obtaine his desire at your hand. Sende him backe againe to me. O king, merry, who is not called onely, but hath bene ere now, a father too. When he had red this, he asked which of these is this & seeketh for his daughter:

They

They shewed him a certaine old man, to whom he said:  
 stranger, I will doe any thing at Oroondates request, but I commaunded ten onely to be brought hither, and  
 soz asmuch as one of them is knowne not to bee thine, Caricles com  
 loke vppon all the rest, if thou canst finde her take her meth into E-  
 with thee. The old man fell downe and kissed his feet, thyopia to  
 & after he had looked vpon them all, as they were brought seek Caricia  
 befoze him and found her not whome he sought, he was  
 verie sadde, and saide O king none of these is she. You  
 knowe (quoth Hydaspes) there is no want of good wil in  
 me, if you find her not that you seeke soz, blaine fortune.  
 For I giue you leaue to lok that neither here is any o-  
 ther beside these, noz in the tentes: when the olde man  
 had bent his browes and wept, he lift vp his face, and  
 looked round about him, and soudainely ranne forth, as  
 though he had bene madde. And when he came to the  
 altar he did winde his cloake rounde like a rope (soz he  
 had a cloake on then by chance) & cast it about Theagenes  
 necke, and cried that al men might heare: I haue found  
 the mine enimie, I haue gottē thē thou mischienous &  
 accursed fellow: and although the officers would haue  
 stayed him, and plucked him frō him, he hanged so fast  
 vpon him, that he obtained leaue to bring him befoze Hi-  
 daspes, and the counsell. And there he spake thus: This  
 man, O king, is hee who like a theefe hath taken my  
 daughter from me, this is hee who hath made my house  
 desolate, & without any childe, he hath taken my hearte  
 even from the altars of Apollo. And now he sitteth at  
 the altars of the Gods like a good and deuout man.  
 Al that were there were moued with that which he did  
 say: they vnderstode not his words, but they marue-  
 led at his worke. And when Hydaspes badde him tell  
 plainly what he meant: the olde man (that was Cari-  
 cles) concealed the treuth of Caricia, fearing least if she  
 were dead by the way, that he should haue much adoe  
 with

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Caricles tells  
Hidaspes how  
Caricia came  
out of Greece

with her true parentes. But hee tolde that briefly which was little hurtfull in this sorte: I had a daughter, a King, if you had seene how wise, and faire with all, she had bene, you would haue thought that I had good cause to say as I do: she ledde her life in virginity, and was one of Dianas priestesses, which is honoured at Delphi: that maide this folly Theſſalian, hath stolne out of Apolloses temple: as he came beeing captaine of a holy ambassage to Delphi my native citie there to celebrate a certaine feast. Wherefore it may well be deemed that he hath offended also against you, for that he hath displeased your God Apollo (which is all one with the Sunne) and defiled his temple. Furthermore, a false priest of Memphis was his companion in perforce, maunce of this his shamefull and haynous facte. After I had bene in Theſſalia, and required to haue this fellowe, and they were all content to deliuer him to me as a common plague of their countrey, wheresoeuer he were founde, I went to Memphis, which I deemed to be a place whither Calasiris would goe for diuerse causes. When I came thither, I found him dead, as well he had deserved, and was tolde of his sonne Thyamys, of all that belonged to my daughter how that she was sent to Siene to Oroondates, where not finding Oroondates (for I came thither to) at Eliphantina I was taken prisoner, and staied: from whence I came at this present in humble sort to seeke my daughter. and you shall doe me (vnhappy man) a good turne, and a deede wel becoming a King, if you will accept the deputies requeste made in my behalfe. And then he helde his peace, and wepte bitterly to confirme that he saide, Hidaspes turned to Theagenes, and what say you to this (quoth he) Theagenes answered, all that he hath laide against me in this accusation, is true: I am the thiefe, the vniuſe man and the robber. As touching him: yet I haue done  
you

you a good turne. Therefore said Hydaspes, restore that which is not your owne, that because ye are bowed to the Gods, ye may be a cleane, and glorious sacrifice, and not seem to be punished for your offence. Say (quoth Theagenes) not he that did the wrong, but hee that hath the commodity of it, ought by iustice to make restitution. Seeing therefore you haue her, restore her, for it is Caricia, whome he also will confesse to be your daughter. No man coulde rule himselfe any longer, but they were disordred in euery place. Sisimithres, who had witheld himselfe a good while, for al that he knew the whole matter that was in handling til it were bolted out, which by little and little came to light, then he came to them, and embraced Caricles, and said: your adoptiue daughter which I once deliuered you, is well found, and known to be their daughter, whom you know your selfe well enough. Caricia also ranne out of the tabernacle like a mad woman, without regard what became of her kind and age, and fell at Caricles feet, and said: O father, no lesse deere to me, then those that begate me, take what reuenge you will of me, without any regarde to the excuse, which some man might alleadge that it was the Gods will, and their doing.

Who ought  
in Iustice to  
make restitu-  
tion.

Perfina on the other side kissed Hydaspes, and saide, husband, iudge that all this is so, and be sure that this yong Greeke is your daughters husbände. The people in an other place reioyced, and almost daunced for ioy, and with one consent were all gladde of that which was donne, marry all they vnderstode not, but gathered the most parte of Caricia. Perhappes also they were stirred to vnderstand the truth by inspiration of the Gods, whose will it was that this shoulde fall out wonderfully, as in a Comedy. Surely they made verie contrarie things agree, and ioyned sorrow and mirth, teares and laughter together, and turned fearefull, and terrible



## *The Æthiopian History*

things into a ioyfull banquette in the end, many that weapt beganne to laugh, and such as were sorrowfull to reioyce, when they founde that they soughte not for, and losse that they hoped to finde, and to be short, the cruell slaughters which were looked for euery memento, were turned into holye sacrifice. Then sayde Hidaspes to Sifimithres: right wise man what must we do? To refuse the sacrifice of the Gods is a wicked act but to offer them which they haue prouided for vs is þe duty of deuoute men: we must therefore bethinke vs what is best to do. Thereunto Sifimithres answered not in Greeke, but in the Æthiopian tongue, that all might vnderstand him, thus: through too much pleasure, O king, the wisest men are oftentimes blinded, you might haue perceiued at the first that the Gods liked not the sacrifice which was ordained, who haue nowe euery way declared that happy Cariclia is your daughter euen at the very altars, and haue brought him, that brought her vp, out of the middelt of Greece, as it had beene of purpose: they haue feared and troubled the horses and Bullockes too, that stode before the altars, wherby they declared that the greater sacrifices, which haue bene vsed amonge our auncesters shoulde nowe cease, and be vsed no more. And beside, declared this younge Greeke to be the maides husbands which may bee the ende and conclusion of this Comedye. Lette vs therefore suffer these diuine miracles to sinke in our mindes, and be healpers of their will, and do more acceptable sacrifices to them, and leaue murthuring, of men, and women for euer hereafter. After Sifimithres had saide thus so lowde that all might heare him, Hidaspes who vnderstode also the tongue wherein hee spake, toke vp Theagenes and Cariclia, and saide: seeing that these things be thus appointed by the will and pleasure of the Gods, I thinke (howe farmeth it to you

To much ioy  
blindeth the  
wisest mā of-  
tentimes.

to you y be here also) that it is not good to striue against them: wherefore before them who haue preordained this, and you also which sceme with your consent to followe their fates and destinies, I wishe that these two may increase and growe in Medlocke, and giue them leaue to reioice either other, that they may ingender and haue children. And if you shall thinke it good, lette this decree be confirmed with sacrifice, and let vs sal to worshipping of the Gods. The army consented thereto, and with clapping their hands gaue a signe that they were contented with the match.

Theagenes & Caricia, are married by consent of Hydaspes.

Hydaspes then came to the altars, and ready to beginne sacrifice, said thus: O Sunne our lord, and lady Moone, for as much as Theagenes and Caricia are declared to be man and wife by your good willes. I am sure you will accepte of their offeringes, and suffer them to doe sacrifice to you. This saide, hee tooke off his owne miter, and Perfinas, which were the notes of their priesthood, and set one vpon Theagenes head, which was his owne, and the other vpon Caricias that was Perfinas, When this was done, Caricles remembred him selfe of the Oracles answered at Delphi, and saide that fulfilled in dede, which was promised before of the Goddes. Which was, that after they fledde from Delphi, they should come at length to a country schortcht

with burning Phœbus beames:

Where they as recompences due,

That vertue rare doth gaine:

In time to come ere it be long,

White Miters shall obtaine.

The prophecy in the end of the second booke fulfilled.

Thus after they had on these white miters, and were made priestes by the voice and opinion of Hydaspes, and had done sacrifice very well, they roade in Chariottes drawn with horses, Hydaspes and Theagenes in one, Simimithres and Caricles was in an other, and Perfinas with

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with Caricia in the third, but theirs was waſten with  
two white oren to Meroe with great ioy, and melodye  
of instruments of muſicke, to accompliſhe the ſecreter  
affaires of *Mediocke* in the citty for more ſolemnities  
ſake.

Thus endeth the *Æthiopian* hiſtorie of Theagenes  
and Caricia, the authour whereof is Heliodorus of Em-  
eſos a citty in Phœnicia, ſonne of Theodoſius, which ſet-  
ched his petigree from the Sunne.

The end of the tenth and laſt booke  
of Heliodorus his *Æthiopian*  
Hiſtorie.



